

THE ANATOMY
OF
DRUNKENNESS.

AN
INAUGURAL ESSAY.

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CAUSES OF DRUNKENNESS.

To discuss the subject of drunkenness at length, would require a large volume. Its physiology, the diseases to which it gives rise, and its treatment, are of so extensive a character, that any attempt to detail them fully, within the compass of an ordinary essay, would be fruitless. The former topic, therefore, has been totally omitted, and the others merely glanced at in the present sketch, which is less a history of intoxication than an outline of such points as have been slightly touched upon by former writers. I have fixed, more particularly, upon the phenomena and modifications of drunkenness; because, in such of the works as I have seen, these subjects are but briefly noticed, and in some of them altogether overlooked. The first, though sufficiently obvious, are, for the most part, faintly and inaccurately delineated; and the modifications produced by temperament, and the various intoxicating agents, are either entirely neglected, or described in a manner so vague and unsatisfactory, that the mind derives from their imperfect detail neither pleasure nor information. The causes of drunkenness are so obvious, that few authors have thought it necessary to point them out: we shall merely say a few words upon the subject. There are some persons who will never be drunkards, and others who will be so in spite of all that can be done to prevent them. Some are drunkards by choice, and others by necessity. The former have an innate and constitutional fondness for liquor, and drink *con amore*. Such men are usually of a sanguineous tem-

perament, of coarse unintellectual minds, and of low and animal propensities. They have, in general, a certain rigidity of fibre, and a flow of animal spirits which other people are without. They delight in the roar and riot of drinking clubs; and with them, in particular, all the miseries of life may be referred to the bottle.

The drunkard by necessity was never meant by nature to be dissipated. He is perhaps a person of amiable dispositions, whom misfortune has overtaken, and who, instead of bearing up manfully against it, endeavours to drown his sorrows in liquor. It is an excess of sensibility, a partial mental weakness, an absolute misery of the heart, which drives him on. Drunkenness, with him, is a consequence of misfortune; it is a solitary dissipation preying upon him in silence. Such a man frequently dies broken-hearted, even before his excesses have had time to destroy him by their own unassisted agency.

Some become drunkards from excess of indulgence in youth. There are parents who have a common custom of treating their children to wine, punch, and other intoxicating liquors. This, in reality, is regularly bringing them up in an apprenticeship to drunkenness. Others are taught the vice by frequenting drinking clubs and masonic lodges. These are the genuine academies of tippling. Two-thirds of the drunkards we meet with, have been there initiated in that love of intemperance and boisterous irregularity which distinguish their future lives. Men who are good singers are very apt to become drunkards, and, in truth, most of them are so, more or less, especially if they have naturally much jovialty or warmth of temperament. A fine voice to such men is a fatal accomplishment.

Ebriety prevails to an alarming degree among the lower orders of society. It exists more in towns than in the country, and more among mechanics than hus-

bandmen. Most of the misery to be observed among the working classes springs from this source. No persons are more addicted to the habit, and all its attendant vices, than the pampered servants of the great. Inn-keepers, musicians, actors, and men who lead a rambling and eccentric life, are exposed to a similar hazard. Husbands sometimes teach their wives to be drunkards by indulging them in toddy, and such fluids, every time they themselves sit down to their libations.

Women frequently acquire the vice by drinking porter and ale while nursing. These stimulants are usually recommended to them from well meant but mistaken motives, by their female attendants. Many fine young women are ruined by this detestable practice. Their persons become gross, their milk unhealthy, and a foundation is too often laid for future indulgence in liquor.

The frequent use of cordials, such as noyau, shrub, kirsch-waser, curaoa, and anisette, sometimes leads to the practice. The active principle of these liqueurs is neither more nor less than ardent spirits.

Among other causes, may be mentioned the excessive use of spirituous tinctures for the cure of hypochondria and indigestion. Persons who use strong tea, especially green, run the same risk. The latter species is singularly hurtful to the constitution, producing hysteria, heartburn, and general debility of the chylopoetic viscera. Some of these bad effects are relieved for a time by the use of spirits; and what was at first employed as a medicine, soon becomes an essential requisite.

Some writers allege, that unmarried women, especially if somewhat advanced in life, are more given to liquor than those who are married. This point I am unable, from my own observation, to decide.

Drunkenness appears to be in some measure hereditary. We frequently see it descending from parents

to their children. This may undoubtedly often arise from bad example and imitation, but there can be little question that, in many instances at least, it exists as a family predisposition.

Men of genius are often unfortunately addicted to drinking. Nature, as she has gifted them with greater powers than their fellows, seems also to have mingled with their cup of life more bitterness. There is a melancholy which is apt to come like a cloud over the imaginations of such characters. Their minds possess a susceptibility and a delicacy of structure which unfit them for the gross atmosphere of human nature; wherefore, high talent has ever been distinguished for sadness and gloom. Genius lives in a world of its own: it is the essence of a superior nature—the loftier imaginings of the mind, clothed with a more spiritual and refined verdure. Few men endowed with such faculties enjoy the ordinary happiness of humanity. The stream of their lives runs harsh and broken. Melancholy thoughts sweep perpetually across their souls; and if these be heightened by misfortune, they are plunged into the deepest misery.

To relieve these feelings, many plans have been adopted. Dr. Johnson fled for years to wine under his habitual gloom. He found that the pangs were removed while its immediate influence lasted, but he also found that they returned with double force when that influence passed away. He saw the dangerous precipice on which he stood, and, by an unusual effort of volition, gave it over. In its stead he substituted tea; and to this milder stimulus had recourse in his melancholy. Voltaire and Fontenelle, for the same purpose, used coffee. The excitements of Newton and Hobbes were the fumes of tobacco, while Demosthenes and Haller were sufficiently stimulated by drinking freely of cold water. Such are the differences of constitution.

“As good be melancholy still, as drunken beasts and beggars.” So says old Burton, in his *Anatomy of Melancholy*, and there are few who will not subscribe to his creed. The same author quaintly, but justly, remarks, “if a drunken man gets a child, it will never, likely, have a good brain.” Dr. Darwin, a great authority on all subjects connected with life, says, that he never knew a glutton affected with the gout, who was not at the same time addicted to liquor. He also observes, “it is remarkable that all the diseases from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation, gradually increasing, if the cause be continued, till the family becomes extinct.” *

We need not endeavour to trace farther the remote causes of drunkenness. A drunkard is rarely able to recall the particular circumstances which made him so. The vice creeps upon him insensibly, and he is involved in its fetters before he is aware. It is enough that we know the proximate cause, and also the certain consequences. One thing is certain, that a man who addicts himself to intemperance can never be said to be sound in mind or body. The former is in a state of partial insanity, while the effects of the liquor remain; and the latter is always more or less diseased in its actions.

PHENOMENA OF DRUNKENNESS.

THE consequences of drunkenness are dreadful, but the pleasures of getting drunk are certainly ecstatic. While the illusion lasts, happiness is complete; care and melancholy are thrown to the wind, and Elysium,

* Botanic Garden.

with all its glories, descends upon the dazzled imagination of the drinker.

Some authors have spoken of the pleasure of being completely drunk: this, however, is not the most exquisite period. The time is when a person is neither "drunken nor sober, but neighbour to both," as Bishop Andrews says in his "Ex—ale—tation of Ale." The moment is when the ethereal emanations begin to float around the brain—when the soul is commencing to expand its wings and rise from earth—when the tongue feels itself somewhat loosened in the mouth, and breaks the previous taciturnity, if any such existed.

What are the sensations of incipient drunkenness? First, an unusual serenity prevails over the mind, and the soul of the votary is filled with a placid satisfaction. By degrees he is sensible of a soft and not unmusical humming in his ears, at every pause of the conversation. He seems, to himself, to wear his head lighter than usual upon his shoulders. Then a species of obscurity, thinner than the finest mist, passes before his eyes, and makes him see objects rather indistinctly. The lights begin to dance, and appear double. A gaiety and warmth are felt at the same time about the heart. The imagination is expanded, and filled with a thousand delightful images. He becomes loquacious, and pours forth, in enthusiastic language, the thoughts which are born, as it were, within him.

Now comes a spirit of universal contentment with himself and all the world. He thinks no more of misery: it is dissolved in the bliss of the moment. This is the acme of the fit—the ecstasy is now perfect. As yet the sensorium is in tolerable order: it is only shaken, but the capability of thinking with accuracy still remains. About this time, the drunkard pours out all the secrets of his soul. His qualities, good or bad, come forth without reserve; and now, if at any time, the human heart may be seen into. In a short period, he

is seized with a most inordinate propensity to talk nonsense, though he is perfectly conscious of doing so. He also commits many foolish things, knowing them to be foolish. The power of volition, that faculty which keeps the will subordinate to the judgment, seems totally weakened. The most delightful time seems to be that immediately before becoming very talkative. When this takes place, a man turns ridiculous, and his mirth, though more boisterous, is not so exquisite. At first, the intoxication partakes of sentiment, but, latterly, it becomes merely animal.

After this the scene thickens. The drunkard's imagination gets disordered with the most grotesque conceptions. Instead of moderating his drink, he pours it down more rapidly than ever: glass follows glass with reckless energy. His head becomes perfectly giddy. The candles burn blue, or green, or yellow; and where there are perhaps only three on the table, he sees a dozen. According to his temperament, he is amorous, or musical, or quarrelsome. Many possess a most extraordinary wit; and a great flow of spirits is a general attendant. In the latter stages, the speech is thick, and the use of the tongue in a great measure lost. His mouth is half open, and idiotic in the expression; while his eyes are glazed, wavering, and watery. He is apt to fancy that he has offended some one of the company, and is ridiculously profuse with his apologies. Frequently he mistakes one person for another, and imagines that some of those before him are individuals who are, in reality, absent or even dead. The muscular powers are, all along, much affected: this, indeed, happens before any great change takes place in the mind, and goes on progressively increasing. He can no longer walk with steadiness, but totters from side to side. The limbs become powerless, and inadequate to sustain his weight. He is, however, not always sensible of any deficiency in this respect: and, while exciting mirth by

his eccentric motions, imagines that he walks with the most perfect steadiness. In attempting to run, he conceives that he passes over the ground with astonishing rapidity. The last stage of drunkenness is total insensibility. The man tumbles perhaps beneath the table, and is carried away in a state of stupor to his couch. In this condition he is said to be *dead drunk*.

When the drunkard is put to bed, let us suppose that his faculties are not totally absorbed in apoplectic stupor; let us suppose that he still possesses consciousness and feeling, though these are both disordered; then begins "the tug of war;" then comes the misery which is doomed to succeed his previous raptures. No sooner is his head laid upon the pillow than it is seized with the strangest throbbing. His heart beats quick and hard against the ribs. A noise like the distant fall of a cascade, or rushing of a river, is heard in his ears. Sough—sough—sough, goes the sound. His senses now become more drowned and stupified. A dim recollection of his carousals, like a shadowy and indistinct dream, passes before the mind. He still hears, as in echo, the cries and laughter of his companions. Wild fantastic fancies accumulate thickly around the brain. His giddiness is greater than ever; and he feels as if in a ship tossed upon a heaving sea. At last he drops insensibly into a profound slumber.

In the morning he awakes in a high fever. The whole body is parched; the palms of the hands, in particular, are like leather. His head is often violently painful. He feels excessive thirst; while his tongue is white, dry, and stiff. The whole inside of the mouth is likewise hot and constricted, and the throat often sore. Then look at his eyes—how sickly, dull, and languid. The fire, which first lighted them up the evening before, is all gone. A stupor, like that of the last stage of drunkenness, still clings about them, and they are affected by the light. The complexion sustains as great

a change: it is no longer flushed with gaiety and excitation, but pale and wayworn, indicating a profound mental and bodily exhaustion. There is probably sickness, and the appetite is totally gone. Even yet the delirium of intoxication has not left him, for his head still rings, his heart still throbs violently; and if he attempt getting up, he stumbles with giddiness. The mind also is sadly depressed, and the proceedings of the previous night are painfully remembered. He is sorry for his conduct, promises solemnly never again so to commit himself, and calls impatiently for something to quench his thirst. Such are the usual phenomena of a fit of drunkenness.

In the beginning of intoxication we are inclined to sleep, especially if we indulge alone. In companies, the noise and opportunity of conversing prevent this; and when a certain quantity has been drunk, the drowsy tendency wears away. A person who wishes to stand out well, should never talk much. This increases the effects of the liquor, and hurries on intoxication. Hence, every experienced drunkard holds it to be a piece of prudence to keep his tongue under restraint.

The giddiness of intoxication is always greater in darkness than in the light. I know of no rational way in which this can be explained; but, certain it is, the drunkard never so well knows his true condition as when alone and in darkness. Possibly the noise and light distracted the mind, and made the bodily sensations be, for the time, in some measure, unfelt.

There are some persons who get sick from drinking even a small quantity; and this sickness is, upon the whole, a favourable circumstance, as it proves an effectual curb upon them, however much they might be disposed to intemperance.

Intoxication, before it proceeds too far, has a powerful tendency to increase the appetite. Perhaps it would

be more correct to say, that inebriating liquors, by stimulating the stomach, have this power. We often see gluttony and drunkenness combined together at the same time. This continues till the last stage, when, from overloading, and excess of irritation, the stomach expels its contents by vomiting.

All along the action of the kidneys is much increased, especially at the commencement of intoxication.

When a large quantity of intoxicating fluid has been suddenly taken into the stomach, the usual preliminary symptoms of drunkenness do not appear. An instantaneous stupefaction ensues; and the person is at once knocked down. This cannot be imputed to distention of the cerebral vessels, but to a sudden operation on the nervous branches of the stomach. The brain is thrown into a state of collapse, and many of its functions suspended. In such cases, the face is not, at first, tumid and ruddy, but pale and contracted. The pulse is likewise feeble, and the body cold and powerless. When re-action takes place, these symptoms wear off, and those of sanguineous apoplexy succeed; such as turgid countenance, full but slow pulse, and strong sterterous breathing. The vessels of the brain have now become filled, and there is a strong determination to that organ.

Persons of tender or compassionate minds are particularly subject, during intoxication, to be affected to tears at the sight of any distressing object, or even on hearing an affecting tale. Drunkenness, in such characters, may be said to melt the heart, and open up the fountains of sorrow. Their sympathy is often ridiculous, and aroused by the most trifling causes. Those who have a lively imagination, combined with this tenderness of heart, sometimes conceive fictitious cases of distress, and weep bitterly at the woe of their own creating.

During a paroxysm of drunkenness, the body is much less sensible to external stimuli than at other times: it

is particularly capable of resisting cold. Seamen, when absent on shore, are prone to get intoxicated; and they will frequently lie for hours on the highway, even in the depth of winter, without any bad consequences. A drunk man seldom shivers from cold. His frame seems steeled against it, and he holds out with an apathy which is astonishing. The body is, in like manner, insensible to injuries, such as cuts, bruises, &c. He frequently receives, in fighting, the most severe blows, without seemingly feeling them, and without, in fact, being aware of the matter till sobered. Persons in intoxication have been known to chop off their fingers, and otherwise disfigure themselves, laughing all the while at the action. But when the paroxysm is off, and the frame weakened, things are changed. External agents are then withstood with little vigour, with even less than in the natural state of the body. The person shivers on the slightest chill, and is more than usually subject to fevers and all sorts of contagion.

External stimuli frequently break the fit. Men have been instantly sobered by having a bucket of cold water thrown upon them, or by falling into a stream. Strong emotions of the mind produce the same effect, such as a sense of danger, or a piece of good or bad news, suddenly communicated.

There are particular situations and circumstances in which a man can stand liquor better than in others. In the close atmosphere of a large town, he is soon overpowered; and it is here that the genuine drunkard is to be met with in the greatest perfection. In the country, especially in a mountainous district, or on the seashore, where the air is cold and piercing, a great quantity may be taken with impunity. The Highlanders drink largely of ardent spirits, and they are often intoxicated, yet, among them, there are comparatively few who can be called habitual drunkards. A keen air seems to deaden its effects, and it soon evaporates

from their constitutions. Sailors and soldiers who are hard wrought also consume enormous quantities without injury: porters and all sorts of labourers do the same. With these men exercise is a corrective; but in towns, where no counteracting agency is employed, it acts with irresistible power upon the frame, and soon proves destructive.

The mind exercises a considerable effect upon drunkenness, and may often control it powerfully. When in the company of a superior whom we respect, or of a female in whose presence it would be indelicate to get intoxicated, a much greater portion of liquor may be withstood than in societies where no such restraints operate.

Some drunkards retain their senses after the physical powers are quite exhausted. Others, even when the mind is wrought to a pitch leading to the most absurd actions, preserve a degree of cunning and observation which enables them to elude the tricks which their companions are preparing to play upon them. In such cases they display great address, and take the first opportunity of retaliating; or, if such does not occur, of slipping out of the room unobserved and getting away. Some, while the whole mind seems locked up in the stupor of forgetfulness, hear all that is going on. No one should ever presume on the intoxicated state of another to talk of him detractingly in his presence. While apparently deprived of all sensation, he may be an attentive listener; and whatever is said, though unheeded at the moment, is not forgotten afterwards, but treasured carefully up in the memory. Much discord and ill-will frequently arise from such imprudence.

There are persons who are exceedingly profuse, and fond of giving away their money, watches, rings, &c. to the company. This peculiarity will never, I believe, be found in a miser: avarice is a passion strong under every circumstance. Drinking does not loosen the

grasp of the covetous man, or open his heart. He is for ever the same.

The generality of people are apt to talk of their private affairs when intoxicated. They then reveal the most deeply hidden secrets to their companions. Others have their minds so happily constituted that nothing escapes them. They are, even in their most unguarded moments, secret and close as the grave.

The natural disposition may be better discovered in drunkenness than at any other time. In modern society, life is all a disguise. Every man walks in masquerade, and his most intimate friend very often does not know his real character. Many wear smiles constantly upon their cheeks whose hearts are unprincipled and treacherous. Many with violent tempers have all the external calm and softness of charity itself. Some speak always with sympathy, who, at soul, are full of gall and bitterness. Intoxication tears off the veil, and sets each in its true light, whatever that may be. The combative man will quarrel, the sensualist will love, the detractor will abuse his neighbour. I have known exceptions, but they are few in number. At one time they seemed more numerous, but closer observation convinced me that most of those whom I thought drunkenness had libelled, inherited, at bottom, the genuine dispositions which it brought forth.

DRUNKENNESS MODIFIED BY TEMPERAMENT.

UNDER the last head I have described the usual phenomena of intoxication; but it is necessary to remark, that these are apt to be modified by the physical and moral frame of the drinker. Great diversity of opinion exists with regard to the doctrine of the temperaments:

the ancients, and Richerand* and others among the moderns, affirming, and Spurzheim† denying their existence. Into this controversy it is needless to enter. All I contend for is, that the bodily and mental constitution of every man is not alike, and that on these peculiarities depend certain differences during a paroxysm of drunkenness.

I. *Sanguineous Drunkard*.—The sanguine temperament seems to feel most intensely the excitement of the bottle. Persons of this stamp have usually a ruddy complexion, thick neck, small head, and strong muscular fibre. Their intellect is in general *mediocre*, for great bodily strength and corresponding mental powers are rarely united together. In such people, the animal propensities prevail over the moral and intellectual ones. They are prone to combativeness and sensuality; are either very good-natured or extremely quarrelsome. All their passions are keen: they will fight for their friends or with them as occasion requires. They are talkative from the beginning, and, during confirmed intoxication, perfectly obstreperous. It is men of this class who are the heroes of all drunken companies, the patrons of masonic lodges, the presidents and getters-up of jovial meetings. With them, eating and drinking are the grand ends of human life. Look at their eyes, how they sparkle at the sight of wine, and how their lips smack and their teeth water in the neighbourhood of a good dinner: they would scent out a banquet in Siberia. When intoxicated, their passions are highly excited: the energies of a hundred minds then seem concentrated into one focus. Their mirth, their anger, their love, their folly, are all equally intense and unquenchable. Such men cannot conceal their feelings. In drunkenness, the veil is removed from them, and

* Nouveaux Elemens de Physiologie. † Observations sur la Phrénologie.

their characters stand revealed, as in a glass, to the eye of the beholder. The Roderic Random of Smollett had much of this temperament, blended, however, with more intellect than usually belongs to it.

II. *Melancholy Drunkard*.—Melancholy, in drunkards, sometimes arises from temperament, but more frequently from habitual intoxication or misfortune. Some men are melancholy by nature, but become highly mirthful when they have drunk a considerable quantity. Men of this tone of mind seem to enjoy the bottle more exquisitely than even the sanguineous class. The joyousness which it excites breaks in upon their gloom like sunshine upon darkness. Above all, the sensations, at the moment when mirth begins with its magic to charm away care, are inexpressible. Pleasure falls in showers of fragrance upon their souls; they are at peace with themselves and all mankind, and enjoy, as it were, a foretaste of paradise. Robert Burns was an example of this variety. His melancholy was constitutional, but heightened by misfortune. The bottle commonly dispelled it, and gave rise to the most delightful images; sometimes, however, it only aggravated the gloom.

III. *Surly Drunkard*.—Some men are not excited to mirth by intoxication. On the contrary, it renders them gloomy and discontented. Even those who in the sober state are sufficiently gay, become occasionally thus altered. A great propensity to take offence is a characteristic among persons of this temperament. They are suspicious, and very often mischievous. If at some former period they have had a difference with any of the company, they are sure to revive it, although, probably, it has been long ago cemented on both sides, and even forgotten by the other party. People of this description are very unpleasant companions. They are in general so foul-tongued, quarrelsome, and indecent

in conversation, that established clubs of drinkers have made it a practice to exclude them from their society.

IV. *Phlegmatic Drunkard*.—Persons of this temperament are heavy-rolling machines, and, like the above, are not roused to mirth by liquor. Their vital actions are dull and spiritless—the blood in their veins as sluggish as the river Jordan, and their energies stagnant as the Dead Sea. They are altogether a negative sort of beings, with passions too inert to lead them to any thing very good or very bad. They are a species of animated clods, but not thoroughly animated—for the vital fire of feeling has got cooled in penetrating their frozen frames. A new Prometheus would require to breathe into their nostrils, to give them the ordinary glow and warmth of humanity. Look at a phlegmatic man—how dead, passionless, and uninspired, is the expression of his clammy lips and vacant eye! Speak to him—how cold, slow, and tame is his conversation! The words come forth as if they were drawn from his mouth with a pair of pincers; and the ideas are as frozen as if concocted in the bowels of Lapland. Liquor produces no effect upon his mental powers, or if it does, it is a smothering one. The whole energies of the drink fall on his almost impassive frame. From the first, his drunkenness is stupifying; he is seized with a kind of lethargy, the white of his eyes turn up, he breathes loud and harshly, and sinks into an apoplectic stupor. Yet all this is perfectly harmless, and wears away without leaving any mark behind it. Such persons are very apt to be played upon by their companions. There are few men who, in their younger days, have not assisted in shaving the heads and painting the faces of these lethargic drunkards.

V. *Nervous Drunkard*.—This is a very harmless and very tiresome personage. Generally of a weak mind

and irritable constitution, he does not become boisterous with mirth, and rarely shows the least glimmering of wit or mental energy. He is talkative and fond of long-winded stories, which he tells in a drivelling, silly manner. Never warmed into enthusiasm by liquor, he keeps chatting at some ridiculous tale, very much in the way of a garrulous old man in his dotage.

VI. *Choleric Drunkard*.—There are a variety of drunkards whom I can only class under the above title. They seem to possess few of the qualities of the other races, and are chiefly distinguished by an uncommon testiness of disposition. They are quick, irritable, and impatient, but withal good at heart, and, when in humour, very pleasant and generous. They are easily put out of temper, but it returns almost immediately. This disposition is very prevalent among Welshmen and Highland lairds. Mountaineers are usually quick-tempered; but such men are not the worst or most unpleasant. Sterne is undoubtedly right when he says that more virtue is to be found in warm than in cold dispositions. Commodore Trunnion is a marked example of this temperament; and Captain Fluellen, who compelled the *heroic* Pistol to eat the leek, is another.

These different varieties are sometimes found strongly marked; at other times so blended together that it is not easy to say which predominates. The most agreeable drunkard is he whose temperament lies between the sanguineous and the melancholic. The genuine sanguineous is a sad noisy dog, and so common, that every person must have met with him. The naval service furnishes a great many gentlemen of this description. The phlegmatic, I think, is rarer, but both the nervous and the surly are not unusual.

DRUNKENNESS MODIFIED BY THE INEBRIATING AGENT.

INTOXICATION is not only influenced by temperament, but by the nature of the agent which produces it. Thus, ebriety from ardent spirits differs in some particulars from that brought on by opium or malt liquors, such as porter and ale.

Alcohol is the principle of intoxication in all liquors. It is this which gives to wine, ale, and spirits, their characteristic properties. In the natural state, however, it is so pungent, that it could not be received into the stomach, even in a moderate quantity, without producing death. It can, therefore, only be used in dilution; and in this state we have it from the strongest ardent spirits, to simple small beer. The first (ardent spirits) being the most concentrated of its combinations, act most rapidly upon the constitution. They are more inflammatory, and intoxicate sooner than any of the others. Swallowed in an overdose, they act almost instantaneously—extinguishing the senses and overcoming the whole body with a sudden stupor. When spirits are swallowed raw, as in the form of a dram, they excite a glow of heat in the throat and stomach, succeeded, in those who are not much accustomed to their use, by a flushing of the countenance, and a copious discharge of tears. They are strongly diuretic.

The principal varieties of spirits are rum, brandy, whisky, and gin. It is needless to enter into any detail of the history of these fluids. Brandy kills soonest: it takes most rapidly to the head, and tinges the face to a crimson or livid hue. Rum is probably the next in point of fatality; and, after that, gin and whisky. The superior diuretic qualities of the two latter, and the less luscious sources from which they are procured, may possibly account for these differences.

Drunkenness from wine closely resembles that from ardent spirits. It is equally airy and volatile, more especially if the light wines, such as champaign, claret, chambertin, or volnay, be drunk. On the former, a person may get tipsy several times of a night. The fixed air evolved from it produces a feeling analogous to ebriety, independent of the spirit it contains. Port, sherry, and madeira are heavier wines, and have a stronger tendency to excite headach and fever.

The wine-bibber has usually an ominous rotundity of face, and, not unfrequently, of corporation. His nose is well studded over with carbuncles of the claret complexion; and the red of his cheeks resembles very closely the peculiar hue of that wine. The drunkard from ardent spirits is apt to be a poor, miserable, emaciated figure, broken in mind and in fortune; but the votary of the juice of the grape may usually boast the "paunch well-lined with capon," and recalls to recollection the bluff figure of Sir John Falstaff over his potations of sack.

Malt liquors, under which title we include all kinds of porter and ales, produce the worst species of drunkenness; as, in addition to the intoxicating principle, some noxious ingredients are usually added, for the purpose of preserving them and giving them their bitter. The hop of these fluids is highly narcotic, and brewers often add other substances, to heighten its effect, such as opium, *coccus indicus*, &c. Malt liquors, therefore, act in two ways upon the body, partly by the alcohol they contain, and partly by the narcotic principle. In addition to this, the fermentation which they undergo is much less perfect than that of spirits or wine. After being swallowed, this process is carried on in the stomach, by which fixed air is copiously liberated, and the digestion of delicate stomachs materially impaired. Cider, spruce, ginger, and table beers, though purposely impregnated with this air for the sake of

briskness, produce the same bad effect, even when their briskness has vanished. The cause of all this is the want of due fermentation.

Persons addicted to malt liquors increase enormously in bulk. They become loaded with fat: their chin gets double or triple, the eye prominent, and the whole face bloated and stupid. Their circulation is clogged, while the pulse feels like a cord, and is full and labouring, but not quick. During sleep the breathing is sterterous. Every thing indicates an excess of blood; and when a pound or two is taken away, immense relief is obtained. The blood in such cases is more dark and sizy than in the others. In seven cases out of ten, malt liquor drunkards die of apoplexy or palsy. If they escape this hazard, swelled liver or dropsy carries them off. The abdomen seldom loses its prominency, but the lower extremities get ultimately emaciated. Profuse bleedings frequently ensue from the nose, and save life, by emptying the blood-vessels of the brain.

The drunkenness in question is peculiarly of British growth. The most noted examples of it are to be found in innkeepers and their wives, recruiting serjeants, guards of stage-coaches, &c.

The effects of malt liquors on the body, if not so immediately rapid as those of ardent spirits, are more stupifying, more lasting, and less easily removed. The last are particularly prone to produce levity and mirth, but the first have a stunning influence upon the brain, and, in a short time, render dull and sluggish the gayest disposition. They also produce sickness and vomiting more readily than either spirits or wine.

Both wine and malt liquors have a greater tendency to swell the body than ardent spirits. They form blood with greater rapidity, and are altogether more nourishing. The most dreadful effects, upon the whole, are brought on by spirits, but drunkenness by malt liquors is the most speedily fatal. The former break down the

body by degrees; the latter operate by some instantaneous apoplexy or rapid inflammation.

Persons who indulge too much in spirits rarely get corpulent, unless their indulgence be coupled with good living. Their bodies become emaciated; they get spindle-shanked; their eyes are glazed and hollow; their cheeks fall in; and a premature old age overtakes them. They do not eat so well as their brother drunkards. An insatiable desire for a morning dram makes them early risers, and their breakfast amounts to almost nothing.

Opium.—The drunkenness produced by opium has also some characteristics which it is necessary to mention. This drug is principally employed by the Mahomettans. By their religion these people are forbidden the use of wine, and use opium as a substitute. And a delightful substitute it is while the first excitation continues; for the images it occasions in the mind are more exquisite than any produced even by wine.

There is reason to believe that the use of this medicine has, of late years, gained ground in Great Britain. We are told by the “English Opium-Eater,”* whose powerful and interesting “Confessions” have excited so deep an interest, that the practice exists among the work people at Manchester. Many of our fashionable ladies have recourse to it when troubled with vapours, or low spirits: some of them carry it even about with them for the purpose. This practice is most pernicious, and no way different from that of drunkards, who swallow wine and other liquors to drive away care. While the first effects continue, the intended purpose is sufficiently gained, but the melancholy which follows is infinitely greater than can be compensated by the previous exhilaration.

* London Magazine, Vols. IV. and VI.

Opium acts differently on different constitutions. While it disposes some to calm, it arouses others to fury. Whatever passion predominates at the time, it increases; whether it be love, or hatred, or revenge, or benevolence. Lord Kames, in his *Sketches of Man*, speaks of the fanatical Faquirs who, when excited by this drug, have been known, with poisoned daggers, to assail and butcher every European whom they could overcome. In the century before last, one of this nation attacked a body of Dutch sailors, and murdered seventeen of them in one minute. The Malays are strongly addicted to opium. When violently aroused by it, they sometimes perform what is called *Running-a-Muck*, which consists in rushing out in a state of phrenzied excitement, heightened by fanaticism, and murdering every one who comes in their way. The Turkish commanders are well aware of the powers of this drug in inspiring an artificial courage; and frequently give it to their men when they put them on any enterprise of great danger.

Some minds are rendered melancholy by opium. Its usual effect, however, is to give rise to lively and happy sensations. The late Duchess of Gordon is said to have used it freely, previous to appearing in great parties, where she wished to shine by the gaiety of her conversation and brilliancy of her wit. A celebrated pleader at the Scotch bar is reported to do the same thing, and always with a happy effect.

In this country opium is much used, but seldom with the view of producing intoxication. Some, indeed, deny that it can do so, strictly speaking. If by intoxication is meant a state precisely similar to that from over-indulgence in vinous or spirituous liquors, they are undoubtedly right; but drunkenness merits a wider latitude of signification. The ecstasies of opium are much more entrancing than those of wine. There is more poetry in its visions, more mental aggrandisement,

more range of imagination. Wine invigorates the animal powers and propensities chiefly, but opium strengthens those peculiar to man, and gives for a period, amounting to hours, a higher tone to the thinking faculties. Then the dreams of the opium-eater—they are the creations of a highly excited fancy, rich and unspeakably delightful. But when the medicine has been continued too long, or operates on a diseased constitution, these feelings wear away. The sleep is no longer cheered with its former visions of happiness. Frightful dreams usurp their place, and the person becomes the victim of an almost perpetual misery.

Opium resembles the other agents of intoxication in this, that the fondness for it increases with use, and that, at last, it becomes nearly essential for bodily comfort and peace of mind. Some will take to the extent of from one to two drachms daily. There are many persons who make a practice of swallowing half an ounce of laudanum night and morning. The “English Opium-Eater” himself, furnishes the most extraordinary instance on record of the power of habit in bringing the body to withstand this drug. He took daily *eight thousand drops* of laudanum, containing *three hundred and twenty grains* of opium. This enormous quantity he reduced suddenly, and without any considerable effort, to *one thousand drops*, or *forty grains*. “Instantaneously,” says he, “and as if by magic, the cloud of profoundest melancholy which rested upon my brain, like some black vapours which I have seen roll away from the summits of the mountains, drew off in one day; passed off with its murky banners, as simultaneously as a ship that has been stranded, and is floated off by the spring-tide.”

Opium resembles wine, spirits, and ales, in affecting the brain, and disposing to apoplexy. Taken in an overdose, it is fatal in three or four hours. The person is seized with giddiness, and then falls into a stupor,

from which it is almost impossible to arouse him. His eyes are closed; his face at first flushed and turgid, afterwards pale and clammy; his pulse slow; his breathing sterterous, and his body convulsed.

I extract the following interesting case of opium-eating from a London paper:

“An inquest was held at Walpole lately, on the body of Rebecca Eason, aged five years, who had been diseased from her birth, was unable to walk or articulate, and, from her size, did not appear to be more than *five weeks* old. The mother had for many years been in the habit of taking opium in large quantities, (nearly a quarter of an ounce a-day; *) and, it is supposed, had entailed a disease on her child which caused its death: it was reduced to a mere skeleton, and had been in that state from birth. Verdict; ‘Died by the visitation of God; but from the great quantity of opium taken by the mother during her pregnancy of the said child, and of suckling it, she had greatly injured its health.’ It appeared that the mother of the deceased had had five children; that she began to take opium after the birth and weaning of her first child, which was and is remarkably healthy; and that the other children have all lingered and died in the same emaciated state as the child who was the subject of this investigation. The mother is under thirty: she was severely censured by the Coroner for indulging in so pernicious a practice.”

Tobacco.—Tobacco, when used to excess, may produce a species of intoxication. It does not give rise to pleasurable ideas. Its effect is principally upon the body, and differs widely from that of any other inebriating agent. Instead of quickening, it lowers the pulse, and produces a general languor and depression of the whole system. Persons often reel and become giddy,

* Equal to nearly three thousand drops of laudanum.

as in liquor, from smoking and chewing, and even from snuffing to excess. Excessive sickness and vomiting are consequences of an over-indulgence in tobacco.

Nitrous Oxide.—The drunkenness, if it merit that name, from inhaling nitrous oxide, is likewise of a character widely differing from intoxication in general. This gas was discovered by Dr. Priestley, but its peculiar effects upon the human body were first perceived in 1799, by Sir Humphry Davy, who, in the following year, published a very elaborate account of its nature and properties, interspersed with details by some of the most eminent literary and scientific characters, of the sensations they experienced on receiving it into their lungs.

According to these statements, on breathing the gas the pulse is accelerated, and a feeling of heat and expansion pervades the chest. The most vivid and highly pleasurable ideas pass, at the same time, through the mind; and the imagination is exalted to a pitch of entrancing ecstasy. The hearing is rendered more acute, the face is flushed, and the body seems so light that the person conceives himself capable of rising up and mounting into the air. Some assume theatrical attitudes; others laugh immoderately, and stamp upon the ground. There is an universal increase of muscular power, attended with the most exquisite delight. In a few cases there are melancholy, giddiness, and indistinct vision; but generally the feelings are those of perfect pleasure. After these strange effects have ceased, no debility ensues, like that which commonly follows high excitement. On the contrary, the mind is strong and collected, and the body unusually vigorous for some hours after the operation.

At the time of the discovery of the effects of nitrous oxide, strong hopes were excited that it might prove useful in various diseases. These, unfortunately, have

not been realized. Even the alleged properties of the gas have now fallen into some discredit. That it has produced remarkable effects, cannot be denied, but there is much reason for thinking that, in many cases, these were principally brought about by the influence of imagination. Philosophers seem to be divided on this point, and their conflicting testimonies I do not pretend to reconcile. My own opinion is, that there must be some truth in its reported attributes; but that by the power of fancy these attributes have been grossly, though unintentionally, exaggerated. If the statements first published concerning it be true, the intoxication it produces is entirely one *sui generis*, and differs so much from that produced by other agents, that it can hardly be looked upon as the same thing.

DIFFERENCES IN THE ACTION OF OPIUM & SPIRITS.

THE *modus operandi* of opium upon the body is considerably different from that of alcohol. The last acts principally upon the nerves; the first principally by absorption. This is easily proved by injecting a quantity of each into the cellular tissue of any animal, and comparing the effects with those produced when either is received into the stomach. M. Orfila* details some interesting experiments which he made upon dogs. In applying the watery extract of opium to them in the first manner, (by injection into the cellular tissue,) immediate stupor, convulsions, and debility ensued, and proved fatal in an hour or two. When, on the contrary, even a larger quantity was introduced into the stomach of the animal, it survived ten, twelve, or eighteen hours, although the œsophagus was purposely tied to prevent

* Toxicologie Générale.

vomiting. The operation of alcohol was the reverse of this; for, when injected into the cellular substance, the effects were slight; but when carried into the stomach, they were powerful and almost instantaneous. This proves that opium acts chiefly by being taken up by the absorbents, as this is done much more rapidly by the drug being directly applied to a raw surface than in the stomach, where the various secretions and processes of digestion retard its agency. Besides, alcohol taken in quantity produces instant stupefaction. It is no sooner swallowed than the person drops down insensible. Here is no time for absorption: the whole energies of the spirit are exerted against the nervous system. The same rapid privation of power never occurs after swallowing opium. There is always an interval, and generally one of some extent, between the swallowing and the stupor which succeeds. Another proof that opium acts in this manner is the circumstance of its being much more speedily fatal than the other, when injected into the blood-vessels. Three or four grains in solution, forced into the carotid artery of a dog, will kill him in a few minutes. Alcohol, used in the same manner, would not bring on death for several hours.

In addition, it may be stated that a species of drunkenness is produced by inhaling the gas of intoxicating liquors. Those employed in bottling spirits from the cask, feel it frequently with great severity. This proves that there is a close sympathy between the nerves of the nose and lungs, and those of the stomach. From all these circumstances it is pretty evident that intoxication from spirits is produced more by the action of the fluid upon the nerves of the latter organ, than by absorption; an additional proof of which is afforded in the fact, that vomiting does not cure drunkenness, even when had recourse to at an early period; its only effect is to prevent it from getting worse.

Dr. Brodie supposes that there is no absorption whatever, and supports his views with a number of striking facts. His arguments, however, are opposed to the general laws of the animal economy, and can hardly be admitted. There can be little doubt that absorption to a considerable extent does take place. Not only the breath, but the blood of a drunkard is different from that of another man. The former, Dr. Trotter* supposes, is influenced by some chemical change. Alcohol is supposed to de-oxygenize the blood, by which means the latter gives out in respiration an unusual quantity of hydrogen gas. The quantity of this gas in the body of drunkards is so great, that many have attempted to explain from it the phenomena of *spontaneous combustion*, by which, it is alleged, the body has been sometimes destroyed and burned to ashes.

METHOD OF CURING A FIT OF DRUNKENNESS.

GENERALLY speaking, there is no remedy for drunkenness equal to vomiting. The sooner the stomach is emptied of its contents the better, and this may, in most cases, be accomplished by drinking freely of tepid water, and tickling the fauces. After this is done, the person should, if his stomach will bear it, swallow some aperient, then go to bed and sleep off his intoxication. Cold applications to the head are likewise useful. In all cases, the head ought to be well elevated, and the neckcloth removed, that there may be no impediment to the circulation. Where there is a total insensibility, where the pulse is slow and full, the pupils dilated, the face flushed, and the breathing stertorous, it becomes a question whether bleeding might be useful. Darwin†

* Essay on Drunkenness.

† Zoonomia.

and Trotter speak discouragingly of the practice. As a general rule I think it is bad: many persons who would have recovered, if left to themselves, have lost their lives by being prematurely bled. In all cases it should be done cautiously, and not for a considerable time. Vomiting and other means should invariably be first had recourse to, and if they fail, and nature is unable of her own power to overcome the stupor, venesection may be tried. In this respect, liquors differ from opium, the insensibility from which is benefited by bleeding.

There is one variety of drunkenness in which both bleeding and cold are inadmissible. This is when a person is struck down, as it were, by drinking suddenly a great quantity of ardent spirits. Here he is overcome by an instantaneous stupor. His countenance is ghastly and pale, his pulse feeble, and his body cold. While these symptoms continue, there is no remedy but vomiting. When, however, they wear off, and are succeeded, as they usually are, by flushing, heat, and general excitement, the case is changed, and must be treated as any other where such symptoms exist.

We have already mentioned that the excitement of drunkenness is succeeded by universal languor. In the first stage, the drunkard is full of energy, and capable of withstanding vigorously all external influences. In the second, there is a general torpor and exhaustion, and he is more than usually subject to every impression, whether of cold or contagion. Persons are often picked up half dead in this second stage. The stimulus of intoxication had enabled them to endure the chill of the atmosphere, but the succeeding weakness left them more susceptible than before of its severity. In this state the body will not sustain any farther abstraction of stimuli; and bleeding and cold would be highly injurious. Vomiting is here equally necessary, as in all other instances; but the person must be kept in a warm temperature, and cherished with light and

nourishing food—with soups, if such can be procured, and even with negus, should the prostration of strength be very great.

There is nothing which has so strong a tendency to dispel the effects of a debauch as hard exercise, especially if the air be cold. Aperients and diaphoretics are also extremely useful for the same purpose.

For some days after drinking too much, the food ought to be light and unirritating, consisting principally of vegetables. Animal food is apt to heat the body, and dispose it to inflammatory complaints.

Opium.—When a dangerous quantity of opium has been taken, the treatment, in the first instance, is the same as with regard to spirits, or any other intoxicating fluid. Immediate vomiting is to be attempted, and for this purpose it will be necessary to give ten grains of sulphate of copper, half a drachm of sulphate of zinc, or five grains of tartar emetic. Either of these should be dissolved in a small quantity of tepid water, and instantly swallowed. When vomiting has taken place, it should be encouraged by warm drinks, till there is reason to believe that the stomach has been freed of the poison. Large quantities of a strong infusion of coffee ought then to be given, or the vegetable acids, such as vinegar or lemon-juice, dissolved in water. These serve to mitigate the consequences which often follow, even after the opium has been brought completely up. If the person shows signs of apoplexy, more especially if he be of a plethoric habit, the jugular vein, or temporal artery should be opened, and a considerable quantity of blood taken away. Every means must be used to arouse him from stupor. He must be moved about, if possible, from room to room, hartshorn applied to his nostrils, and all plans adopted to prevent him from sinking into lethargy. For this purpose, camphor, asafoetida, or musk might be administered with advan-

tage. In cases where vomiting cannot be brought about by the ordinary means, M. Orfila suggests that one or two grains of tartar emetic, dissolved in an ounce or two of water, might be injected into the veins. Jukes' pump may be tried. Purgatives are latterly necessary.

Many practitioners consider vinegar and the other vegetable acids antidotes to opium. This opinion M. Orfila has most satisfactorily shown to be erroneous. In a series of well-conducted and conclusive experiments made by him, it appears that the vegetable acids aggravate the symptoms of poisoning by opium whenever they are not vomited. They hurry them on more rapidly, render them more violent, produce death at an earlier period, and give rise to inflammation of the stomach—an event which hardly ever occurs when they are not employed. These effects, it would appear, are partly produced by their power of dissolving opium, which they do better than the mere unassisted fluids of the stomach; consequently the absorption is more energetic. The only time when these acids can be of use, is after the person has brought up the poison by vomiting. They then mitigate the subsequent symptoms, and promote recovery; but if they be swallowed before vomiting takes place, and if this act cannot by any means be brought about, they aggravate the disorder, and death ensues more rapidly than if they had not been taken.

Coffee has likewise a good effect when taken after the opium is got off the stomach; but it differs from the acids in this, that it does not, under any circumstances, increase the danger. While the opium is still unre-moved, the coffee may be considered merely inert; and it is, therefore, a matter of indifference whether at this time it be taken or not. Afterwards, however, it produces the same beneficial effects as lemonade, tartaric acid, or vinegar.

CONSEQUENCES OF DRUNKENNESS.

ONE of the most common consequences of drunkenness is acute inflammation. This may affect any organ, but its attacks are principally confined to the brain, the stomach, and the liver. It is unnecessary to enter into any detail of its nature and treatment. These are precisely the same as when it proceeds from any other cause. The inflammation of drunkenness is, in a great majority of cases, chronic, and the viscus which in nine cases out of ten suffers, is the liver.

I. *State of the Liver.*—Liquors, from the earliest ages, have been known to affect this organ. Probably the story of Prometheus stealing fire from heaven and animating clay, alluded to the effects of wine upon the human body; and the punishment of having his liver devoured by a vulture, may be supposed to refer to the consequences which men draw upon themselves by over-indulgence; this organ becoming thereby highly diseased. Man is not the only animal so affected. Swine which are fed on the refuse of breweries, have their livers enlarged in the same manner. Their other viscera become also indurated, and their flesh so tough, that, unless killed early, they are unfit to be eaten. Some fowl-dealers in London are said to mix gin with the food of the birds, by which means they are fattened and their liver swelled to a great size. The French manage to enlarge this organ in geese, by piercing it shortly after the creatures are fledged.

This is a viscus which, in confirmed toppers, never escapes; and it withstands disease better than any other vital part, except, perhaps, the spleen. Sometimes, by a slow chronic action, it is enlarged to double its usual size, and totally disorganised, and yet the person suffers comparatively little. The disease frequently arises, in

tropical climates, from warmth and other natural causes, but an excess in spirituous liquors is more frequently the cause than is generally imagined.

The consequences which follow chronic inflammation of the liver are very extensive. The bile in general is not secreted in due quantity or quality, consequently digestion is defective. The bowels, from want of their usual stimulus, become torpid. The person gets jaundiced. His skin is yellow, dry, and rough, and the white of his eyes discoloured. As the enlargement goes on, the free passage of blood in the veins is impeded, and their extremities throw out lymph: this accumulating forms dropsy.

The jaundice and dropsy of drunkenness are not original diseases, but merely symptoms of the one under consideration. A very slight cause may bring on the former: it is consequently not always dangerous, but the latter seldom arises, except in great enlargements, and is justly regarded as an indication of the greatest risk.

II. *State of the Stomach.*—Like the liver, the stomach is more subject to chronic than acute inflammation. It is evident that here the indurated state of this viscus can only proceed from a long continued slow action going on within its substance. The disease is extremely insidious, frequently proceeding great lengths before it is discovered. The organ is often thickened to half an inch, or even an inch; and its different tunics so matted together that they cannot be separated. The pyloric orifice becomes, in many cases, contracted. The cardiac may suffer the same disorganization, and so may the œsophagus; but these are less common, and, it must be admitted, more rapidly fatal. When the stomach is much thickened, it may sometimes be felt like a hard ball below the left ribs. At this point there is also a dull uneasy pain, which is augmented upon pressure.

Indigestion or spasm may arise from a mere imperfect action of this organ, without any disease of its structure; but when organic derangement takes place, they are constant attendants. In the latter case it is extremely difficult for any food to remain on the stomach; it is speedily vomited. What little is retained undergoes a painful fermentation, which produces sickness and heart-burn. There is, at the same time, much obstinacy in the bowels, and the body becomes emaciated.

This disease, though generally produced by dissipation, originates sometimes from other causes, and affects the soberest people. Wherever the stomach is neglected, where acidity is allowed to become habitual, or indigestible food too much made use of, the foundation may be laid for slow inflammation, terminating in schirrus and all its bad consequences.

Vomiting of bilious matter in the mornings, is a very common circumstance among all classes of drunkards.

In the latter stages of a drunkard's life, though he has still the relish for liquor as strongly as ever, he no longer enjoys his former power of withstanding it. This proceeds from general weakness of the system, and more particularly of the stomach. This organ gets debilitated, and soon gives way: the person is intoxicated much easier, and often vomits what he had swallowed. His appetite also fails; and to restore it, he has recourse to various bitters, which only aggravate the matter, especially as they are taken, for the most part, through the medium of ardent spirits. Bitters are at all times dangerous remedies. When used moderately, and in cases of weak digestion from natural causes, they frequently produce the best effects; but a long continuance of them is invariably injurious. There is a narcotic principle residing in most bitters, which physicians have too much overlooked. It destroys the sensibility of the stomach, determines to the head, and predisposes to apoplexy. This was the effect of the

famous Portland Powder, so celebrated many years ago for the cure of gout; and similar consequences will, in the long-run, follow bitters as they are commonly administered. Persons addicted to intemperance, have an inordinate liking for these substances; let them be ever so nauseous, they are swallowed greedily, if dissolved in spirits. Their fondness for purl, herb-ale, and other pernicious morning drinks, is equally striking.

There is nothing more characteristic of a tippler than an indifference to tea, and beverages of a like nature. When a woman exhibits this quality, we may reasonably suspect her of indulging in liquor. If drunkards partake of tea, they usually saturate it largely with ardent spirits. The unadulterated fluid is too weak a stimulus for their unnatural appetites.

III. *State of the Brain.*—Inflammation of this organ is often a consequence of intemperance. It may follow immediately after a debauch, or it may arise secondarily from an excess of irritation being applied to the body during the stage of debility. Even an abstraction of stimulus, as by applying too much cold to the head, may bring it on in this latter state.

Dr. Armstrong, in his lectures, speaks of a chronic inflammation of the brain and its membranes, proceeding, among other causes, from the free use of strong wines and liquors. According to him, it is much more common after, than before, forty years of age, although he has seen several instances occurring in young persons. The brain gets diseased, the diameter of the vessels is diminished, while their coats are thickened and less transparent than usual. In some places they swell out, and assume a varicose appearance. The organ itself has no longer the same delicate and elastic texture, becoming either unnaturally hard, or of a morbid softness. Slight effusions in the various cavities are apt to take place. Under these circumstances, there is a

strong risk of apoplexy. To this structure is to be ascribed the mental debasement, the loss of memory, and gradual extinction of the intellectual powers. I believe that the brains of all confirmed drunkards exhibit more or less of the above appearances.

IV. *State of the Eyes, &c.*—This may be either acute or chronic. Almost all drunkards have the latter more or less. Their eyes are red and watery, and the expression of these organs is so peculiar, that the cause can never be mistaken. The eye, and a certain want of firmness about the lips, which are loose, gross, and sensual, betray at once the toper. Drunkenness impairs vision. The delicacy of the retina is probably affected; and it is evident, that, from a long continued inflammation, the tunica adnata which covers the cornea must lose its original clearness and transparency.

Pleurisy often arises in drunkards from their remaining out in the open air, exposed to cold and damp. Inflammation of the intestines, of the kidneys, of the bladder, &c. is also liable to occur, both from general excitement, and particular irritation of these organs. Rheumatism is often traced to the neglect and exposure of a fit of drunkenness.

Most drunkards have a constant tenderness and redness of the nostrils. This, I conceive, arises from the state of the stomach and œsophagus. The same membrane which lines them is prolonged upwards to the nose and mouth, and carries thus far its irritability.

V. *Gout.*—Gout is the offspring of gluttony, drunkenness, or sensuality, or of them all put together. It occurs most frequently with the wine-bibber. A very slight cause may bring it on when hereditary predisposition exists; but in other circumstances considerable excess will be required before it makes its appearance. It is one of the most afflicting conse-

quences of intemperance, and seems to have been known as such from an early age—mention being made of it by Hippocrates, Aretæus, and Galen. Among the Roman ladies, gout was very prevalent, during the latter times of the empire; and, at the present day, there are few noblemen who have it not to hand down to their offspring as a portion of their heritage.

VI. *Tremors*.—A general tremor is an attendant upon almost all drunkards. This proceeds from nervous irritability. Even those who are habitually temperate, have a quivering in their hands next morning if they indulge over night in a debauch. While it lasts, a person cannot hold any thing without shaking, neither can he write steadily. Among those who have long devoted themselves to the mysteries of Silenus, this amounts to a species of palsy, affecting the whole body, and even the lips, with a sort of paralytic trembling. On awaking from sleep, they frequently feel it so strongly, as to seem in the cold fit of an ague, being neither able to walk steadily, nor articulate distinctly. It is singular, that the very cause of this distemper should be employed for its cure. When the confirmed drunkard awakes with tremor, he immediately swallows a dram. The most violent shaking is quieted by this means. The opium-eater has recourse to the same method. To remove the agitation produced by one dose of opium, he takes another. This, in both cases, is only adding fuel to the fire: the tremors come on at shorter intervals, and larger doses are required for their removal.

VII. *Palpitation of the Heart*.—This is a very distressing consequence of drunkenness, producing difficult breathing, and such a determination to the head as often brings on giddiness. Drunkards are apt to feel it as they step out of bed, and the vertigo is frequently so

great as to make them stumble. There are some sober persons who are much annoyed by this affection. In them it may arise from a spasmodic action of the fibres of the heart, a nervous irritability, or organic disease, such as aneurism or angina pectoris.

VIII. *Hysteria*.—Female drunkards are very subject to hysterical affections. There is a delicacy of fibre in women, and a susceptibility of mind, which make them feel more acutely than the other sex all external influences. Hence their whole system is often violently affected with hysterics and other varieties of nervous weakness. These affections are not always traced to their true cause, which is often neither more nor less than dram-drinking. When a woman's nose becomes crimsoned at the point, her eyes somewhat red, and more watery than before, and her lips fuller, and less firm and intellectual in their expression, we may suspect that something wrong is going on.

IX. *Epilepsy*.—Drunkenness may bring on epilepsy or falling-sickness, and may excite it into action in those who have the disease from other causes. Many persons cannot get slightly intoxicated without having an epileptic, or other convulsive attack. These fits generally arise in the early stages, before drunkenness has got to a height. If they do not occur early, the individual will probably escape them altogether for the time.

X. *Emaciation, &c.*—Emaciation is peculiarly characteristic of the spirit-drinker. He wears away, before his time, into the "lean and slippered pantaloons" spoken of by Shakespeare in his "Stages of Human Life." All drunkards, however, if they live long enough, become emaciated. The eyes get hollow, the cheeks fall in, and wrinkles soon furrow the countenance with the marks of age. The fat is absorbed from

every part, and the rounded plumpness which formerly characterized the body, soon wears away. The whole frame gets lank and debilitated. There is a want of due warmth, and the hand is usually covered with a chill clammy perspiration.

Malt liquor and wine drinkers are, for the most part, corpulent, a circumstance which rarely attends the spirit-drinker, unless he be at the same time a *bon vivant*. In drunkards, the first parts which become emaciated, are the lower extremities: they fall away even when the rest of the body is full. This is a bad sign, and a sure proof that the stamina of the constitution are gone.

From the general defect of vital power in the system, the children of drunkards are neither numerous nor healthy. They are usually puny and emaciated, and liable to inherit all the diseases of their parents. Their intellect is also, in most cases, below the ordinary standard.

XI. *Ulcers*.—Ulcers often break out on the bodies of drunkards. Sometimes they are fiery and irritable, but in general they possess an indolent character. Of whatever kind they may be, they are always aggravated in such constitutions. A slight cause gives rise to them; and a cut or bruise which, in health, would have healed in a few days, frequently degenerates into a foul sloughy sore. When drunkards are affected with scrophula, scurvy, or any cutaneous disease whatever, they always, *cæteris paribus*, suffer more than other people.

XII. *Melancholy*.—Though drunkards over their cups are the happiest of mankind, yet, in their solitary hours, they are the most wretched. ~~K~~Knowing care, heightened perhaps by remorse, preys upon their conscience. While sober, they are distressed both in body and,

mind, and fly to the bowl to drown their misery in oblivion. Those, especially, whom hard fate drove to this desperate remedy, feel the pangs of low spirits with seven-fold force. The weapon they employ to drive away care is turned upon themselves. Every time it is used, it becomes less capable of scaring the fiend of melancholy, and more effectual in wounding him that uses it.

All drunkards are apt to become peevish and discontented with the world. They turn enemies to the established order of things, and, instead of looking to themselves, absurdly blame the government as the origin of their misfortunes.

XIII. *Madness*.—This terrible infliction often proceeds from drunkenness. Where there is hereditary predisposition, indulgence in liquor is more apt to call it into action than where there is none. The mind and body act reciprocally upon one another; and when the one is injured, the other must suffer more or less. In intemperance, the structure of the brain is no longer the same as in health; and the mind, that immortal part of man, whose manifestations depend upon this organ, suffers a corresponding injury.

Intoxication may affect the mind in two ways. A person, after an excessive indulgence in liquor, may be seized with delirium, and run into a state of violent outrage and madness. In this case the disease comes suddenly on. The man is fierce and intractable, and requires a strait-jacket to keep him in order. Some never get drunk without being insanely outrageous. They attack, without distinction, all who come in their way, foam at the mouth, and lose all sense of danger. This fit either goes off in a few hours, or degenerates into a confirmed attack of lunacy. More generally, however, the madness of intoxication is of another character, partaking of the nature of idiotism, into

which state the mind resolves itself, in consequence of a long continued falling-off in the intellectual powers.

Drunkenness, according to the reports of Bethlehem Hospital, and other similar institutions for the insane, is one of the most common causes of lunacy; and there are few but must have witnessed the wreck of the most powerful minds, by this destructive habit. It has a more deplorable effect upon posterity than any other practice, for it entails not only bodily disease upon the innocent offspring, but also the more afflicting diseases of the mind.

DELIRIUM TREMENS.

BOTH the symptoms and treatment of this affection require to be mentioned, because, unlike the diseases we have just enumerated, it originates *solely* in the excessive use of stimulating liquors, and is cured in a manner peculiar to itself.

The delirium tremens seldom takes place, except in *confirmed* drunkards. It comes on with restlessness, and general depression of the mental powers, with forgetfulness and alienation of mind. The countenance is pale; there are tremors of the limbs, anxiety, loss of appetite, and a total disrelish for the common amusements of life. When the person sleeps, which is but seldom, he frequently starts in the utmost terror, having his imagination haunted by frightful dreams. He is hot, and the slightest agitation of body or mind sends out a profuse perspiration. The tongue is furred; the pulse weak and intermitting. Every object appears hideous and unnatural. There is a constant dread of being haunted by spectres. He conceives that vermin, and all sorts of impure things are crawling upon his body, and is constantly endeavouring to pick them

off. His ideas are wholly confined to himself and his own affairs, of which he entertains the most disordered notions. He imagines he is away from home, forgets those who are around him, and is irritated beyond measure by the slightest contradiction. This state generally lasts from four to ten days, and goes off after the enjoyment of a refreshing sleep; but sometimes, either from the original violence of the disease, or from improper treatment, it proves fatal.

Subsultus, low delirium, short intermitting pulse, and frequent vomiting, are indications of great danger.

This disease is to be distinguished from typhus in not being contagious, and in having neither the petechiæ nor cadaverous smell that occurs in this variety of fever. The delirium is more impetuous in its attack, and there is, from the beginning, less prostration of strength.

From phrenitis it is readily distinguishable by being attended with a more moderate degree of fever, by the want of turgescency, redness of the eyes, and intolerance of light. The face, likewise, instead of being flushed, is pale, and the pulse weak.

It is distinguished from mania by being without the wild, furious eye of persons labouring under that disorder.

In the treatment, our principal object is to quiet the apprehensions of the patient, and procure him sleep. Bleeding, blistering, and the use of laxatives, are all decidedly injurious. The only medicine on which any dependance can be placed, is opium, and it is astonishing what quantities often require to be given. It may either be used in the solid form, or in that of laudanum. We should commence with large doses, and gradually diminish them as the disease gives way. Wine, in moderate quantities, is a useful adjuvant; and I have seen the carbonate of ammonia employed with good effect. The mind is, at the same time, to be soothed in the gentlest manner, the whimsical ideas of the patient

to be humoured, and his fancies indulged, as far as possible. All kinds of restraint or contradiction are most hurtful.

So soon as the symptoms have disappeared, some opening medicine should be given, but during their continuance, neither this nor any other means, but those related, are of any avail. To cure by stimulants, such as opium and wine, a disease which arose from indulgence in similar agents, is a paradoxical practice, and not easily reconcileable with physiology. But, without pretending to theorise on the subject, or to explain the *modus operandi* of the medicines, it is certain that the treatment laid down is the only one whose safety experience has sanctioned.

SLEEP OF DRUNKARDS.

THE drunkard seldom knows the delicious and refreshing slumbers of the temperate man. He is restless, and tosses in his bed for an hour or two before falling asleep. Even then his rest is not comfortable. He awakes frequently during night, and each time his mouth is dry, his skin parched, and his head, for the most part, painful and throbbing. These symptoms, from the irritable state of his constitution, occur even when he goes soberly to bed; but if he lies down heated with liquor, he feels them with double force. Most persons who fall asleep in a state of intoxication, have much headach, exhaustion, and general fever on awaking. Some constitutions are lulled to rest by liquors, and others rendered excessively restless; but the first are no gainers by the difference, as they suffer abundantly afterwards. Phlegmatic drunkards drop into slumber more readily than the others: their sleep is, in reality, a sort of apoplectic stupor.

Dreams.—Dreams may be readily supposed to be common, from the deranged manifestations of the brain which occur in intoxication. They are usually of a painful nature, and leave a gloomy impression upon the mind. In general, they are less palpable to the understanding than those which occur in soberness. They come like painful grotesque conceptions across the imagination; and though this faculty can embody nothing into shape, meaning, or consistence, it is yet haunted with melancholy ideas. These visions depend much on the mental constitution of the person, and are modified by his habitual tone of thinking. It is, however, to be remarked, that while the waking thoughts of the drunkard are full of sprightly images, those of his sleep are usually tinged with a shade of perplexing melancholy.

Nightmare.—Drunkards are subject to nightmare. There are many persons, whether sober or dissipated, who cannot lie long on their backs without an attack of this distressing affection. It seldom, indeed, comes on except in this posture. It is commonly supposed to occur only when the sleep is unusually profound. Many observations have convinced me that this opinion is erroneous, and that it may take place when we are but half asleep. Dr. Darwin says, that on awaking from nightmare, he has observed that his pulse was not accelerated; and he is disposed to think, contrary to the general belief, that there is no laboriousness of respiration. Whether this is correct, I am not prepared to say, but I have remarked, that, whatever may have been the state of breathing and pulsation during the fit, both are affected on coming out of it. The heart, on the relief from terror, beats quickly, and the breathing is invariably hurried.

Physiologists have generally imputed incubus to mechanical compression upon the diaphragm from a full

stomach. This, probably, is very often the real cause, for we find that after eating a hearty supper we are more disposed to it than at other times. The blood, in consequence of the full expansion of the lungs being prevented, accumulates in the right cavities of the heart. These circumstances naturally produce a degree of oppression, and would lead us to infer, contrary to the author of the *Zoonomia*, that, in many cases at least, the breathing must be laborious. There are, however, I am convinced, examples of nightmare which are referrible to other causes than mere mechanical compression of the lungs. It may certainly be brought on by sympathetic connection between the stomach and brain. Such instances we sometimes meet with in those who are subject to chronic gastritis.

Drunkards are more afflicted than other people with this disorder, in so far as they are equally subject to all the ordinary causes, and liable to others, from which most people are exempted. Intoxication is fertile in producing reveries and dreams, those playthings of the fancy; and it may also give rise to such a distortion of idea, as to call up incubus, and all its frightful accompaniments.

Sleep-walking.—Somnambulism is another affection to which drunkards are more liable than their neighbours. I apprehend that, in general, the slumber must be very profound when it takes place; but a person may exhibit it when only half asleep, if his mind is partially stupified by liquor. The phrenologists account ingeniously for sleep-walking, by supposing that some of the organs are quiescent while others are in a state of activity.—Drunkards, even when consciousness is not quite abolished, frequently leave their beds and walk about the room. They know perfectly well what they are about, and recollect it afterwards, but if questioned, either at the moment or at any future period, they are

totally unable to give any reason for their conduct. Sometimes, after getting up, they stand a little time and endeavour to account for rising, then go again deliberately to bed. There is often, in the behaviour of these individuals, a strange mixture of folly and rationality. Persons half tipsy have been known to arise and go out of doors in their night-dress, being all the while sensible of what they were doing, and aware of its absurdity. The drunken somnambulism has not always this character. Sometimes the person is in a profound slumber, and has no consciousness of what he does. From drinking, the affection is always more dangerous than from any other cause, as the muscles have no longer their former strength, and are unable to support the person in his hazardous expeditions. If he gets upon a house-top, he does not balance himself properly, from giddiness; he is consequently liable to falls and accidents of every kind. It is considered, with justice, dangerous to awaken a sleep-walker. In a drunken fit, there is less risk than under other circumstances, the mind being so far confused by intoxication as to be, in some measure, insensible to the shock.

In this affection, the eyes are often, perhaps generally, open, and communicate impressions to the mind. The ears, likewise, are not always impervious to sounds, for a sleep-walker, when spoken to, will sometimes answer rationally. It appears that there is, in this state, a certain connection between the body and the mind. The principal fault lies in the judgment, which exercises no power over the will. Hence, somnambulists get into the most hazardous situations, from want of *understanding* to check the blind impulses of instinct and volition. Courage is not, with them, an abstract quality, but proceeds, as in maniacs, from an ignorance of danger.



METHOD OF CURING THE HABIT OF DRUNKENNESS.

To remove the habit of drunkenness from any one in whom it has been long established, is a task of peculiar difficulty. We have not only to contend against the cravings of the body, but against those of the mind; and in struggling with both, we are in reality carrying on a combat with nature herself. The system no longer performs its functions in the usual manner; and to restore these functions to their previous tone of action, is more difficult than it would be to give them an action altogether the reverse of nature and of health.

The first step to be adopted is, the discontinuance of all liquors or substances which have the power of intoxicating. The only question is—should they be dropped at once, or by degrees? Dr. Trotter, in his Essay on Drunkenness, has entered into a long train of argument to prove that, in all cases, they ought to be given up *instantly*. He contends that, being in themselves injurious, their sudden discontinuance cannot possibly be attended with harm. But his reasonings on this point, though ingenious, are not conclusive. A dark unwholesome dungeon is a bad thing, but it has been remarked, that those who have been long confined to such a place, have become sick if suddenly exposed to the light and pure air, on recovering their liberty. Had this been done by degrees, no evil effects would have ensued. A removal from an unhealthy climate (to which years had habituated a man) to a healthy one, has sometimes been attended with similar consequences. Even old ulcers cannot always be quickly healed up with safety. Inebriation becomes, as it were, a second nature, and is not to be rapidly changed with impunity, more than

other natures. Spurzheim* advances the same opinion. "Drunkards," says he, "cannot leave off their bad habits suddenly, without injuring their health." Dr. Darwin speaks in like terms of the injurious effects of too sudden a change; and for these, and other reasons about to be detailed, I am disposed, upon the whole, to coincide with them.

If we consider attentively the system of man, we will be satisfied that it accommodates itself to various states of action. It will perform a healthy action, of which there is only one state, or a diseased action, of which there are a hundred. The former is uniform, and homogeneous. It may be raised or lowered according to the state of the circulation, but its nature is ever the same: when that changes—when it assumes new characters—it is no longer the action of health, but of disease. The latter may be multiplied to infinity, and varies with a thousand circumstances; such as the organ which is affected, and the substance which is taken. Now, drunkenness, in the long run, is one of those diseased actions. The system no longer acts with its original purity: it is operated upon by a fictitious excitement, and, in the course of time, assumes a state quite foreign to its original constitution—an action which, however unhealthy, becomes, ultimately, in some measure, natural. When we use opium for a long time, we cannot immediately get rid of it, because it has given rise to a false action in the system—which latter would suffer a sudden disorder if deprived of its accustomed stimulus. Disease here triumphs over health, and has established so strong a hold upon the body, that it is dislodged with difficulty by its lawful possessor. When we wish to get rid of opium, or any other narcotic to which we are accustomed, we must do so by degrees, and let the healthy action gradually expel the diseased one. Place

* View of the Elementary Principles of Education.

spirits or wine in the situation of opium, and the results will be the same. For these reasons, I am inclined to think, that, in many cases at least, it would be improper and dangerous to remove intoxicating liquors all at once from the drunkard. Such a proceeding seems at variance with the established actions of the human body, and as injudicious as unphilosophical.

I do not, however, mean to say, that there are no cases in which it would be necessary to drop liquors all at once. When much bodily vigour remains—when the morning cravings for the bottle are not irresistible, nor the appetite altogether broken, the person should give over his bad habits instantly. This is a state of incipient drunkenness. He has not yet acquired the constitution of a confirmed sot, and the sooner he ceases the better. The immediate abandonment of drinking may also, in general, take place when there is any organic disease, such as enlarged liver, dropsy, or schirrus stomach. Under these circumstances, the sacrifice is much less than at a previous period, as the frame has, in a great measure, lost its power of withstanding liquors, and the relish for them is also considerably lessened. But even then, the sudden deprivation of the accustomed stimulus has been known to produce dangerous exhaustion; and it has been found necessary to give it again, though in more moderate quantities. Those drunkards who have no particular disease, unless a tremor and loss of appetite be so denominated, require to be deprived of the bottle by degrees. Their system would be apt to fall into a state of torpor if it were suddenly taken away, and various mental diseases, such as melancholy and madness, might even be the result. With such persons, however, it must be acknowledged that there is very great difficulty in getting their potations diminished. Few have fortitude to submit to any reduction. There is a

knowing desire left behind, infinitely more insatiable than the longings of a pregnant woman.

Drunkenness, in the long run, changes its character. The sensations of the confirmed tippler, when intoxicated, are nothing, in point of pleasure, to those of the habitually temperate man, in the same condition. We drink at first for the serenity which is diffused over the mind, and not from any positive love we bear to the liquor. But, in the course of time, the influence of the latter, in producing gay images, is deadened. It is then chiefly a mere animal fondness for drink which actuates us. We like the taste of it, as a child likes sweetmeats; and the stomach, for a series of years, has been so accustomed to an unnatural stimulus, that it cannot perform its functions properly without it. In such a case, it may readily be believed that liquor could not be suddenly removed with safety.

The habit will sometimes be checked by operating skilfully upon the mind. If the person has a feeling heart, much may be done by representing to him the state of misery into which he will plunge himself, his family, and his friends. Some men, by a strong effort, have given up liquors at once, in consequence of such representations.

Many men become drunkards from family broils. They find no comfort at home, and gladly seek for it out of doors. In such cases, it will be almost impossible to break the habit. The domestic sympathies and affections, which oppose a barrier to dissipation, and wean away the mind from the bottle, have here no room to act. When the mother of a family becomes addicted to liquor, the case is very afflicting. Home, instead of being the seat of comfort and order, becomes a species of Pandemonium: the social circle is broken up, and all its happiness destroyed. In this case, there is no remedy but the removal of the drunkard. A feeling of perversity has been known to effect a cure among

the fair sex. A man of Philadelphia, who was afflicted with a drunken wife, put a cask of rum in her way, in the charitable hope that she would drink herself to death. She suspected the scheme, and, from a mere principle of contradiction, abstained, in all time coming, from any sort of indulgence in the bottle.

Sometimes an attack of disease has the effect of sobering drunkards for the rest of their lives. I know a gentleman who had apoplexy in consequence of dissipation. He fortunately recovered, but the danger which he had escaped made such an impression upon his mind, that he never, till his dying day, tasted any liquor stronger than simple water. Many persons, after such changes, become remarkably lean; but this is not an unhealthy emaciation. Their mental powers also suffer a very material improvement—the intellect becoming more powerful, and the moral feelings more soft and refined.

Those who have been for many years in the habit of indulging largely in drink, and to whom it has become an *elixir vitæ* indispensable to their happiness, cannot be suddenly deprived of it. This should be done by slow degrees, and must be the result of conviction. If the quantity be forcibly diminished against the person's will, no good can be done; he will only seize the first opportunity to remunerate himself for what he has been deprived of, and proceed to greater excesses than before. If his mind can be brought, by calm reflection, to submit to the decrease, much may be accomplished in the way of reformation. Many difficulties undoubtedly attend this gradual progress, and no ordinary strength of mind is required for its completion. It is, however, less dangerous than the method recommended by Dr. Trotter, and ultimately much more effectual. Even although his plan were free of hazard, its effects are not likely to be lasting. The unnatural action, to which long intemperance had given rise, clings to the system

with pertinacious adherence. The remembrance of liquor, like a delightful vision, still attaches itself to the drunkard's mind; and he longs, with insufferable ardour, to feel once more the ecstasies to which it gave birth. This is the consequence of a too rapid separation. Had the sympathies of nature been gradually operated upon, there would have been less violence, and the longings had a better chance of wearing insensibly away.

Women who indulge in liquors are very unqualified to act as nurses: their milk acquires heating and unhealthy qualities, which prove highly detrimental to the infant. If a nurse cannot afford the necessary supply of milk without such stimulants, she ought to be changed, and another substituted in her place.

I cannot give any directions with regard to the regimen of a reformed drunkard. This will depend upon different circumstances, such as age, constitution, diseases, and manner of living. It may be laid down as a general rule, that it ought to be as little heating as possible. A milk or vegetable diet will commonly be preferable to every other. But there are cases in which food of a richer quality is requisite, as when there is much emaciation and debility. Here it may even be necessary to give a moderate quantity of wine. In gout, likewise, too great a change of living is not always salutary, more especially in advanced years, where there is weakness of the digestive organs, brought on by the disease. In old age, wine is often useful to sustain the system, more especially when sinking by the process of natural decay. The older a person is, the greater the inconvenience of abstaining all at once from liquors, and the more slowly ought they to be taken away. I cannot bring myself to believe that a man who, for half a century, has drunk freely, can suddenly discontinue this ancient habit without a certain degree of risk: the idea is opposed to all that we know of the bodily and mental functions.

It very often happens, after a long course of dissipation, that the stomach loses its tone, and rejects almost every thing that is swallowed. The remedy, in this case, is opium, which should be given in the solid form in preference to any other. Small quantities of negus are also beneficial; and the carbonate of ammonia, combined with some aromatic, is frequently attended with the best effects. Where there is much prostration of strength, wine should always be given. In such a case, the entire removal of the long accustomed stimulus would be attended with the worst effects. This must be done gradually.

Enervated drunkards will reap much benefit by removing to the country, if their usual residence is in town. The free air and exercise renovate their enfeebled frames; new scenes are presented to occupy their attention; and the mind being withdrawn from former scenes, the chain of past associations is broken in two.

Warm and cold bathing will occasionally be useful, according to circumstances. Bitters are not to be recommended, especially if employed under the medium of spirits. Where there is much debility, chalybeates will prove serviceable. A visit to places where there are mineral springs is of use, not only from the waters, but from the agreeable society to be met with at such quarters. The great art of breaking the habit consists in managing the drunkard with kindness and address. This management must of course be modified by the events which present themselves, and which will vary in different cases.

Persons residing in tropical climates ought, more than others, to avoid intoxicating liquors. It is too much the practice in the West Indies to allay thirst by copious draughts of rum punch. In the East Indies, both the natives and strangers, with greater propriety, principally use sherbet. In countries where the solar

influence is felt with such force, we cannot be too temperate. The food should be chiefly vegetable, and the drink as unirritating as possible. It may be laid down as an axiom, that, in these regions, wine and ardent spirits are invariably hurtful; not only in immediately heating the body, but in exposing it to the influence of other diseases. A great portion of the deaths which occur among Europeans in the tropics, are brought on by excess. Instead of suiting their regimen to the climate, they persist in the habits of their own country, without reflecting that what is comparatively harmless in one region, is most destructive in another.

A long chapter might be written upon the nature and cure of many diseases brought on by drunkenness, but I have purposely declined saying any thing upon this subject, because these diseases do not exclusively own intemperance as their origin, and, even when they do arise from this source, require no peculiarity of treatment. Thus, an excessive use of strong liquors produces hepatitis and dropsy, but both of these disorders may arise from many other causes. It is the same with mania, hysteria, gastritis, and various others. The only complaints of which I considered it necessary to detail the symptoms and cure, are the drunken apoplexy and delirium tremens; and I did so for no other reason but that they were produced by dissipation alone, and were treated in a peculiar manner. All the others are cured upon general principles—it being always understood that the bad habit which brought them on must be dropped before any good can result from medicine.

If a man is resolved to continue a drunkard, it may here be proper, though somewhat out of place, to mention in what manner he can do so with least risk to himself. One of the principal rules to be observed, not only by him, but by habitually sober people, is never to take any inebriating liquid, especially spirits, upon an empty stomach. There is no habit more common or

more destructive than this : it not only intoxicates readier than when food has been previously taken, but it has a much greater tendency to impair the functions of the digestive organs. In addition, drunkards should shun raw spirits, which more rapidly bring on disease of the stomach, than the same quantity used in a diluted state. The best form in which these fluids can be employed is, I believe, cold punch. This, when well made, is always weak ; and the acid with which it is impregnated, has not only a bracing effect upon the stomach, but operates as a diuretic—thereby counteracting in a considerable degree the activity of the spirit itself. The next best form is that of grog ; and warm toddy the third. The last, to be good, must be stronger than the two others ; and the hot water with which it is made, increases the naturally stimulating qualities of the active ingredient.

The malt liquor drunkard, unless his taste be irrevocably fixed to the contrary, should, as a general rule, prefer porter to ale—at least to that variety denominated strong ale. Herb ale and purl are pernicious ; but the lighter varieties, such as table beer and home-brewed, when used in moderation, are not only harmless, but occasionally even useful.

As to the wine-bibber, no directions can be given. The varieties of wine are so numerous that any correct estimate of their respective powers is impossible ; nor, though it were practicable, would it be proper within our narrow limits. It may, however, be laid down as a maxim, that the wines which are most diuretic, and excite least headach and fever, are the safest for the constitution.

If there be any thing farther to remark, it must be with regard to the use of mercury in enlarged liver. In ordinary cases, mercury is almost the only remedy for this affection, but where the disease is brought on by drunkenness, some practitioners entertain strong doubts of its efficacy, or even of its propriety. There

can be little doubt that here the medicine is less effectual than in almost any other form of the disease : but still I am inclined to think that it will prove advantageous if given under proper circumstances. These circumstances are when the person has given up his bad habits—when his stomach still retains some vigour—when he has no pectoral affection—and when his constitution, generally, is not much weakened. Perhaps the best mode of administering the medicine would be by rubbing-in : the digestive organs are, for the most part, too much disordered to admit of its being taken in any other form.

THE END.

NOTICES
RESPECTING
DRUNKENNESS,
AND OF THE
VARIOUS MEANS WHICH HAVE BEEN EMPLOYED
IN
DIFFERENT COUNTRIES,
FOR
RESTRAINING THE PROGRESS OF THAT EVIL.

BY
A MEDICAL PRACTITIONER.

GLASGOW:

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NOTICES

RESPECTING

DRUNKENNESS.

IN the following Notices of the various measures which have been, from time to time, and under every combination of circumstances, adopted for promoting, restraining, or eradicating the vice of DRUNKENNESS, it has happened, unavoidably, that motives of restraint, originating in the most opposite principles, have been adverted to, either at the same time, or in immediate succession. The language of Scripture, in particular, and the exertions of Christians, being addressed to men as immortal and accountable beings, or directed to the removal of what will prevent the reception of the mercy of God, differ widely in essential character from all the others. It is hoped, that this approximation of sacred with profane things will not prove offensive, however, to any ; and that the powerful contrast which there is between the beneficial spirit of the former, and the purely selfish and more limited objects of the latter, will tend rather to glorify God, by convincing sinners of the evil of “provoking him to anger with the works of their hands, to their own hurt ;” and that it is true, to the very letter, that “he takes no pleasure in the death of the wicked, but would rather that they should turn unto him and live.” With this impression, therefore, I shall offer no further apology for having associated the language of truth with references to systems

of false religion, or for having placed, in terms of seeming equality, the instructions of the Divine Being, and the inventions of men.

The restraints hitherto attempted to be imposed on the vice of Drunkenness, may be classed into Religious, Military, Civil, Medical, and Moral : to each of which we shall advert in their order.

Those instituted in connection with Religion, may be subdivided into such as proceed from God, having the general character and tendency already described, and into such as have emanated from the founders of the various systems of idolatry, and which ought, perhaps, to be viewed as more strictly measures of ordinary police.

I. RELIGIOUS RESTRAINTS.—The disposition to seek pleasure in undue excitement, appears to be inseparable from our present nature, and a necessary result of that change in our animal conformation to which the introduction of sin has led ; and, like every other merely sensual gratification, this propensity will be indulged in exact proportion to the weakness of the moral principle, and the facilities and inducements with which individuals are surrounded. Accordingly, with the exception of those instances in which legislative enactments have restrained the disposition, drunkenness has been, universally, the crime of barbarous nations, or unregenerate persons,—the characteristic of a people in “ the valley of the shadow of death,” and its history a succession of fearful triumphs of the “ rulers of the darkness of this world.” The allusions to it in the Old Testament are numerous, and associated, invariably, with descriptions of other gross sins, and the crime itself identified with the enemies of God ; but it is deserving of remark, that, compared with the Assyrians, and Macedonian Greeks, their ancient neighbours, and with the Arabians in later times, the Jews have never, as a nation, been addicted to the use of intoxicating liquors. The case of Noah may be supposed an exception to the former part of this statement ; but it has been suggested, with much appearance of probability, that the charge of drunkenness imputed to him in our translation of the Bible

is erroneous ; and that the scene described, was the solemn transaction usual among the patriarchs before their decease, of bestowing a blessing on their first-born ; and that, in preparation for the important act of foretelling the future destiny of his descendants, Noah, like Isaac afterwards, partook of a feast on a sacrifice, of which wine, from the vine he had planted, formed a part ; and having then entered into the sacred tent set apart for the worship of God, and there in a state of devout prostration awaited divine instruction, he became entranced ; and in this situation, with his bodily senses locked up, was exposed to the profane, as well as undutiful intrusion of the father of Canaan. It is difficult to conceive, on the other view of this matter, that the Spirit of inspiration would take possession of a man immediately on his recovery from drunkenness, the whole tenor of Scripture stamping this state as criminal in the sight of God.

Thus, in the early part of the Mosaic dispensation, intoxication was punishable with death ; it being ordained, (Deut. xxi. 18.) that the drunkard “ should be stoned with stones till he died :” and although not stated explicitly as the sin of Nadab and Abihu, we find, (Levit. x.) immediately on their destruction, Aaron addressed as follows : “ Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die.” And, as a farther proof of the jealousy of the law in this respect, (Numb. vi. 2, 3.) “ When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord ; he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried : all the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk.” Thus again, the case of Lot stands still on record, (Gen. xix. 33.) as a proof that even the righteous must suffer contamination by associating with the ungodly ; and in Nabal, (1 Sam. xxv.) intoxication was associated with the most sordid ingratitude and covetousness ; in Amnon, the son of David, (2 Sam. xiii.) with selfishness, brutality, and the basest crime ; and in Elah,

king of Israel, (1 Kings xvi. 9.) with murder and idolatry. Hannah, the mother of Samuel, in her reply to Eli, (1 Sam. i. 16.) designates it as belonging only to the daughters of Belial. The Holy Spirit marks those who practise it, as being also (Psalm lxix. 12.) scoffers and revilers; and, by the mouth of Isaiah, identifies it, on one occasion, (chap. v.) with covetousness, impiety, and injustice; and, in another, (xxii. 13.) with brutal indifference to the knowledge of sin, righteousness, and judgment. By Hosea, (iii. 1.) the Lord denounces the children of Israel, who look to other gods, and love flagons of wine: the same prophet (iv. 11.) couples it with other gross sins, and speaks of it as taking away the heart, and (vii. 1—10.) being united with falsehood, irreligion, and the madness of the scorner. Amos, in a figurative sense, speaks of the drunkard (iv. 1.) under the type of a stupid ox, following its brutish instinct, waxing fat, growing thick, and covered with fatness; and as, in this state, insensible to every feeling but the gratification of bestial appetite: and, a little farther on, (vi. 1—11.) he describes the vice itself as characteristic of those who are asleep in Zion, and saying to their deceived souls, “Take thine ease; eat, drink, and be merry:” while Habakkuk, in a figurative sense also, says, (ii. 5.) “*Because* he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied.” It could not fail, that, occupying a land celebrated for the richness of its vineyards, and the excellence of its vines—vines so stately as to permit the binding to them the foal, and to their choice vines the asses’ colt—and wines so celebrated as those of Lebanon and Helbon, there should be those, even amongst this chosen people, who would thus greatly abuse the creatures of Providence. It was the contemplation, doubtless, of the “woe and sorrow,” and “contentions and wounds without cause,” which resulted from this fact, that led Jonadab, the son of Rechab, to enjoin upon his children total abstinence from the juice of the grape; and the case of this family may be quoted, at all events, as affording an instructive example of the powerful and wholesome influence which the exercise of authority produces, when unaccompanied by exceptions in favour of those exerting it.

The testimony of Christ on earth, and of his spirit in the apostles, is to a similar effect to that of the prophets. He is referred to as an evil servant, (Luke xii. 45.) who "eats and drinks, and is drunken;" or even (Matt. xxiv. 49.) who "eats and drinks *with* the drunken;" and the disciples are tenderly and earnestly solicited (Luke xxi. 34.) "to take heed to themselves, lest at any time their hearts are overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon them unawares." Paul (1 Cor. v. 11.) couples the drunkard "with the unclean, the avaricious, idolatrous, scoffers;" (vi. 10.) "thieves and extortioners;" and (xv. 32.) with those who, without God, and without hope, are on a level in their conceptions with the beasts that perish. In his Epistle to the Romans, (xiii. 13.) he describes "rioting and drunkenness" as "the works of darkness;" and in that to the Galatians, (v. 21.) as kindred, in addition to the works of the flesh already named, to "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, revellings, and such like;" and Peter, in his first general Epistle, (iv. 23.) repeats the same sentiment, describing "excess of wine, revellings, and banquetings," as distinctive, along with other sins, and abominable idolatries, of the unregenerate man. It may prove no uninformative commentary on these facts, to advert to the enactments of the Church at a later period. The practice of individuals separating themselves from the world, or congregating into religious communities, observing particular austerities, became general among the Christians in Asia, and the South of Europe, about the third, and in Germany, and other parts of Western Europe, about the fifth century. Judging from the anxiety manifested by the ecclesiastical and civil authorities of those periods, for the diffusion of such institutions, and the severe character of their discipline, and looking at the extraordinary care, exhibited by the civil power, to enforce the mortifying enactments of the Church in general, it seems reasonable to suppose, that these were conceived simply as maxims of ordinary police, to be probable means of destroying, or at least restraining, the very general licentiousness, and lust for intoxicating liquors, which we know, from other sources, pre-

vailed at that time throughout Europe. We have no other data, by which to estimate the extent to which these hopes were realized, unless in the total change which was accomplished in the institutions, opinions, and habits, of our pagan ancestors, even when it is impossible to believe them to have come under the immediate or personal power of the Christian religion. The good effected by this reflective, or indirect influence of Christianity, has been prodigious, and it seems indisputable, that, next to the regenerating and healing breathings on the human soul, of that good Spirit who cometh from above, is the moral benefit communicated to all within the sphere of its operation, by the example of those, whose desire it is, to “live not after the flesh, but after the Spirit.” It is to be lamented, that this did not continue to be the influencing principle with those who, in these early times, assumed the office of Christian monitors; and it cannot be doubted, that the corruptions which existed in the Church, in this respect, would interfere materially with the usefulness of its members in the work of moral reform. As early as the fourth century, a practice had become prevalent amongst the monks, of drinking wine in a sort of religious ceremony, in honour of the dead. This was interdicted as idolatrous. In the sixth century, Charles the Great endeavoured to aid the Church, by enacting sanguinary laws in regard to fasting, and the promotion of temperance—prohibiting, under severe penalties, the custom of pledging healths, and otherwise provoking to drink. In the beginning of the ninth century, it was attempted to limit the quantity of wine drunk by each member of the Church, to five pounds by weight daily to each canon; and in 1282, a French general council interdicted priests altogether from entering into public houses, except on journies.

In India, the earliest in its social institutions, and, with the exception of Egypt, perhaps, the most refined of the nations of the ancient world, wine was excluded from their worship; and, according to Strabo, those who slew their kings, or principal men, when drunken, received a reward. The use of fermented liquors continues to be forbidden the Brachmans, and the greater number of the castes; and, although rum

and arrack are, in some degree, indigenous in that country, and have been known to them from so early a period as the time of Alexander, they continue, as a people, to be remarkable for their temperance.

The idolatrous priests of Egypt, also, abstained from the use of wine, and none could approach their deities, or become initiated in their mysteries, without being subjected to a similar deprivation. The usual beverage of the ancient Egyptians was beer, and nothing which has been transmitted to us of their history, will permit us to believe that they were addicted to drunkenness.

The Greeks, who borrowed from the Egyptians their sacred rites, imitated them, also, in their earlier institutions, in the disuse of wine.—The same remark applies, with equal force, to the first period of the Roman Commonwealth; and it forcibly illustrates the wholesome influence of example on public opinion and morals, that so long as it was, in either of these celebrated republics, held impious to offer vinous libations to the gods, or to permit the priests to partake of wine, the manners of their populations remained temperate; and immediately on a relaxation being allowed in these particulars, and especially when the sign of piety became entirely changed, and it was held to be a seemly thing to pour out drink-offerings to their idols, a flood of debauchery set in upon these countries, the extent of which may be guessed at, by the severity of the laws had recourse to afterwards for its suppression, and by the unsuspected testimony of their own physicians, poets, and historians.

Mahomet, in the sixth century, found the vice of drunkenness so general in Arabia, that, although sufficiently disposed to gratify the sensual propensities of his followers, he found it indispensable to prohibit the use of every fermented liquor. It may be doubted, indeed, whether from the substitutes they employ they have gained by the prohibition; but the fact itself is decisive in regard to the efficiency of measures for suppressing drunkenness, addressed to the moral sense of the sober, respectable members of a community, and admitting of no exceptions in favour of particular individuals.

Some expressions in the Koran have been supposed to permit to Mussulmans the moderate use of inebriating liquors, and there are individuals amongst them, who certainly rather adapt the law to their own tastes, than submit these to its decisions; but it is believed that the more conscientious are so strict, especially if they have performed the pilgrimage to Mecca, that they hold it unlawful, not only to taste wine, but to press grapes for the making of it, to buy or to sell it, or even to maintain themselves with the money arising from that liquor. Herbelot, the well-known French writer, in his *Bibliothèque Orientale*, says, that there were some Mussulmans so strict, that they would not call wine by its true name, for fear of offending against the law of their prophet; while some of the Arabian princes, went so far as to forbid the bare mention of it.

II. RESTRAINTS OF MILITARY DISCIPLINE.—The Egyptians, Lacedæmonians, Romans, Carthaginians, Nervii, and Saracens, all furnish examples of immense masses of human beings abstaining totally from fermented liquors, in consequence of a restraint essential to their condition as soldiers, and uniform in its application to them as individuals; and were we in possession of no other proof of the utter futility of arguments which contend for the necessity of such liquors to health, there is, in these accumulated cases, a mass of evidence which cannot be resisted. Subjected to every variety of climate and weather, and enduring the most exhausting labours, their only beverage and restorative was water, in some of the instances acidulated with vinegar. In the case of Hector the Trojan, as recorded by his historian the Grecian poet, we have an instance, likewise, in his rejection of a proffered bowl of wine, “when spent with long laborious fight,” of the low estimate formed by military men of its strength-imparting virtue. In Samson, too, and in the athletæ of our own days, the same fact is brought out in a different, but equally forcible manner; and the expedient had recourse to by Daniel, to obtain physical strength and beauty, no longer appears unseasonable. We have an early and striking instance of the strenuous observance of sobriety amongst soldiers, in the treatment of the men

under Abu Obeidah, in the reign of the Caliph Omar, who, on hearing from that general that the Mussulmans had learned to drink wine during the invasion of Syria, ordered, that whoever was guilty of this practice, should have fourscore stripes upon the soles of the feet. The punishment was accordingly inflicted, and many were so infatuated, although they had no accusers but their own conscience, as voluntarily to confess their crime, and undergo the same punishment.

Among the soldiery of modern times, the use of ardent spirits has either been legalized, or punished only when carried to excess. The revolutionary armies of France, supplied with ardent spirits by order of their government, and gaining many of their battles under its influence, furnish melancholy examples of the former; and the British army, inflicting its punishments, not according to the quantity taken, but the effects produced, is an instance of the latter. A circumstance, which sets the advantage of the ancient over the modern system of military discipline, in strong contrast, is the uncommon mortality which obtains amongst our present soldiery compared with other classes. At Stockholm, the mortality bills lately exhibited an excess of 1439 deaths over the births; and this disproportion existed principally in the garrison, and is ascribed, by medical writers, to the cause under consideration. Another circumstance is, the frequency of suicide in this class. In the seventeen years following 1758, the proportion of suicides at Berlin, was one in every 1800 deaths; but, in the ten years following 1787, it was doubled; in the ten years following 1798, it was trebled; and in the ten years ending in 1822, it rose to one suicide for every 100 deaths. This destruction of life took place chiefly among soldiers, and, as was supposed, from the prevalence amongst them of habits of drunkenness.

It has been remarked, that some of our Indian regiments, whose religion and customs deny them fermented liquors, possess powers to endure privations and labours, equal to the experience of ancient Greece and Rome; and it has been also said, that the soldiers in Sir John Moore's army were found to improve in health, during their distressing retreat to Corunna, as soon as the usual allowance of wine was unattainable. Un-

der this division of our subject, we have much pleasure in adverting to a regulation introduced into the British Navy in 1823. It was observed, that the spirits allowed the men gave rise frequently to intoxication, quarrels, and ill health; and at the suggestion, it is believed, of the Medical Board, the quantity was diminished one half, and its place supplied by an allowance of half an ounce of tea, per day, to each man. It is the expressed opinion of medical officers, belonging to that service, that this alteration has led to beneficial changes in the moral condition of the men, and in their state of health, and efficiency for active duty.

III. RESTRAINTS IMPOSED BY CIVIL AUTHORITY.—The restraints attempted to be put on this vice by the civil power have been numerous, and, for the most part, unsuccessful.

In Greece, it was punishable by death. In one of the states, magistrates, only, forfeited their lives when found drunken, and inferior degrees of punishment fell on other orders. A particular class of public officers existed among the Athenians, who attended at all festivals, as inspectors, for the suppression of this vice. Another law enacted, that all offences committed in a state of intoxication, should be punished with double severity; and an edict of Lycurgus, ordered an entire stop to the cultivation of the vine.

Among the Romans, the women were punished capitally if guilty of it; and the custom of saluting women, is said to have been introduced to discover whether they drank spirituous liquors. Individuals addicted to drunkenness were excluded from a seat in the senate, their nobility were prohibited the use of wine till they attained to thirty-five years of age, and, as was the case in Greece, misdemeanours arising from it were punishable with additional severity. It is related of one, that, having killed his wife with a cudgel, because he found her drinking wine out of a cask, he was acquitted of the murder. Pliny informs us of a Roman lady who was starved to death by her own relations, for having picked the lock of a chest, in which were the keys of the wine cellar; and the same author records it of a judge in Rome, who, in a similar case, pro-

nounced sentence, judicially, against a woman who was defendant, in this form, " That it seemed she had drank more wine without her husband's knowledge, than was needful for the preservation of her health, and, therefore, that she should lose the benefit of her dowry." Taverns were numerous in Rome, and the subject of frequent legislation. Claudius ordered their total suppression; and, in a subsequent age, they were forbidden merely to the common people, and not allowed to commence their sales before ten o'clock in the forenoon.

Among the northern nations of Europe, drunkenness was very prevalent. They were familiar with a species of beer, and, after their conquest by the Romans, with wine. The cultivation of the vine, indeed, became so general in France, after this period, that it was prohibited by an edict of Domitian—a restriction which could not have been vigorously enforced, as it was repeated, at a much later date, by Charles IX. one of their own kings, and, afterwards, by Henry III. The measures adopted by Charles the Great, to restrain intoxication, have been already noticed. One of his laws obliged the judges on the bench, and the pleaders at the bar, to continue fasting; others forbade that any one should be forced to drink more than he wished, or that the soldiers, in the field, should invite any man, whatever, to drink, under pain of excommunication, and of being condemned to drink enormous draughts of water, by way of punishment.

We have no historical record of the period when the distillation of spirits was invented; but it was not till the end of the thirteenth century, that spirit of wine, impregnated with certain herbs, was introduced into use as a remedy in the treatment of disease. The first ardent spirit known in Europe was made from grapes, and sold as a medicine both in Italy and Spain. The Genoese afterwards prepared it from grain, and sold it in small bottles at a very high price, under the name of *aqua vitæ*, or the water of life.

Down to the sixteenth century, it continued to be kept exclusively by the apothecary, and its use restricted to medicine. In 1514, Louis XII. of France, gave permission to distil it on a larger scale; and the consequences flowing from this per-

mission, may be gathered from the fact, that, just twenty-two years afterwards, we find Francis I. enacting, that every man convicted of drunkenness, shall, for the first offence, suffer imprisonment, and be fed on bread and water ; for the second, private, and for the third, public whipping ; and, in the event of being found incorrigible by these means, he shall be afterwards banished, having previously suffered amputation of the ears. The practice of permitting the sale of intoxicating liquors in taverns, possessing no accommodations for travellers, became general in France about the latter end of the seventeenth, and beginning of the eighteenth century ; and there is reason to believe, that neither the means referred to, nor others of a similar character contrived by subsequent legislators, had any influence to prevent or neutralize the destructive tendencies of these vomitories of evil. The vice of drunkenness must, on the contrary, have assumed an alarming and intractable aspect, as it was at this time, and after having had recourse to penal enactments against the crime, that Louis XIV. adopted those other expedients, of which notice shall be taken under the last division of our method.

When treating of the political history of ardent spirits, it may be useful to refer to the result of a legislative experiment made with them in Sweden, towards the end of last century. In 1783, Gustavus III. desirous to acquire a revenue from the depraved tastes and habits of his subjects, gave permission to individuals to open shops for the sale of ardent spirits, in every village in his dominions. The immediate consequences of this permission, was to render plentiful a beverage of which the people were inordinately fond ; to legalize, and render respectable, a practice which formerly had been indulged in only by stealth ; and to force the tacksmen of the privilege, to resort to every contrivance by which to make their speculation profitable. Drunkenness augmented soon to such a degree, and the multiplicity of accidents, and extraordinary mortality, more easily observed in that thinly-peopled country, became so striking, that the law was repealed, and this branch of revenue totally renounced.

“ The laws against intoxication are enforced with great

rigour in Sweden. Whoever is seen drunk, is fined, for the first offence, three dollars ; for the second, six ; for the third and fourth, a still larger sum, and is also deprived of the right of voting at elections, and of being appointed a representative. He is besides publicly exposed in the parish church on the following Sunday. If the same individual is found committing the same offence a fifth time, he is shut up in a house of correction, and condemned to six month's hard labour ; and, if he is again guilty, to a twelvemonth's punishment of a similar description. If the offence has been committed in public, such as at a fair, an auction, &c. the fine is doubled ; and if the offender has made his appearance in a church, the punishment is still more severe. Whoever is convicted of having induced another to intoxicate himself, is fined three dollars, which sum is doubled if the person is a minor. An ecclesiastic who falls into this offence, loses his benefice : if it is a layman who occupies any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime ; and whoever dies when drunk is buried ignominiously, and deprived of the prayers of the church. It is forbidden to give, and more explicitly to sell, any spirituous liquors to students, workmen, servants, apprentices, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison and detained till sober, without however being on that account exempted from the fines. Half of these fines goes to the informers, (who are generally police officers,) the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year these ordinances are read aloud from the pulpit by the clergy ; and every tavern-keeper is bound, under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house." *

It is uncertain at what precise period of our history, wines were first introduced into this country. They are mentioned, however, and the practice of pledging healths spoken of, in

* Schubert's Travels in Sweden.

the notice of a feast given in the fifth century ; and in the reign of Edgar, drinking was so prevalent, and carried to such excess, that a law was enacted, that no man should drink beyond certain nicks or marks, made in the pots for the purpose of limiting the potation.

Mead, a liquor prepared from honey, and ale, were in common use. In the seventh century, the manufacture of the latter beverage was so considerable as to be made a source of public revenue ; it being directed, that every possessor of a farm requiring ten ploughs, should, among other articles, pay 84 gallons of ale to the King. From the reign of King John, to that of Edward VI., a considerable trade in wine was carried on with the Continent ; and many regulations in regard to its price, and the duties to which it was liable, were enacted. The tendency to its immoderate use, a constant feature in this inquiry, appears again in an act of this latter monarch, entitled, " An Act to avoyd Excess in Wynes." *

Of the general luxury of these times, calling for such enact-

* In the abstract of this document, it is enjoined :—

" I. That none but such as can spend one hundred merks of yearly rent, or is worth one thousand merks, or else shall be the son of a Duke, Marquess, Earl, Viscount, or Baron of the realm, shall have, or keep in his house, any vessel of foreign wine for his family's use exceeding ten gallons, under a penalty of ten pounds for every such offence.

" II. No taverns for the retailing of wine shall be set up except in towns and cities ; and only two taverns shall be allowed for every town or city, except London, which may have forty taverns ; Westminster, which may have three ; York, eight ; Bristol, six ; Cambridge, four ; Oxford, three ; Lincoln, three ; Hull, four ; Shrewsbury, three ; Exeter, four ; Salisbury, three ; Gloucester, four ; West Chester, four ; Hereford, three ; Worcester, three ; Southampton, three ; Canterbury, four ; Ipswich, three ; Winchester, three ; Colchester, three ; Newcastle, four.

" III. None of the said taverns, however, shall retail wines to be spent or drunk within the respective houses, on pain of forfeiting ten pounds for every such offence.

" IV. Merchants may use in their own houses, but not sell, such wines as they shall import : also high sheriffs, magistrates of cities and towns, and the inhabitants of fortified towns, may keep vessels of wine for their own consumption only."

wines
and
their own

